Library of

ST. JOHN'S SEMINARY

BRIGHTON, MASSACHUSETTS

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

JUNE, 1845.

THE GREAT SCHISM OF THE WEST.

An Introduction to "D'Aubigné's History of the Reformation." The Reformers before the Reformation. The Fifteenth century. John Huss and the council of Constance. By Emile de Bonnechose, librarian of the king of France, author of "Histoire de France," "Histoire Sacrée," &c.

In ea tempora natus es, quibus firmare animum expediat constantibus exemplis. *Tacitus, lib.* xvi.

"L'homme n'est un homme et ne demeure libre et vrai qu'a condition de rester au pouvoir de sa conscience, ce qui est la vraie liberté." *Vinet.*

Translated from the French by Campbell McKenzie, B. A., Trinity college, Dublin. Complete in one volume, 8vo., pp. 199. New York: Harper & Brothers, 1844.

WE SUPPOSE it was the shrewd Irish translator, or the enterprising American publishers, who prefixed to the title-page of this work the additional sentence, "An introduction to 'D'Aubigné's History of the Reformation.'" Whoever did it, it was a lucky idea, based on a proper appreciation of the peculiar qualities and relationship of the two works. D'Aubigné and Bonnechose are evidently of a kindred spirit; they are a *par nobile fratrum.* Both are filled with a pious horror of Catholicity; both can find nothing good in the lives, character, or motives of popes, cardinals, or bishops; both, we apprehend, are thoroughly imbued with the stern, unyielding, and gloomy spirit of Calvinism; and both have earnestly endeavored to infuse their own dark prejudices into the minds of others. Both write with great spirit and vigor; both have a sufficient smattering of learning to mislead the unlearned and unwary; both are violent and unscrupulous partisans. In fine, both are disingenuous, and deal largely in sophistry.

But we consider the "Introduction" a far more able, and, therefore, a far more dangerous production, than the work itself by the historian "of the Great Reformation." D'Aubigné is a religious fanatic and a historical romancer; he wholly suppresses at least one half of the evidence properly belonging to his subject, and greatly perverts the other half. He labors to invest his heroes with all the romantic interest which attaches to the personal history of the paladins of knight-errantry; he dragoons them into the ranks of saintship whether they will or not;* he entirely conceals their many gross and glaring vices, and

* Only think of the burly friar, Martin Luther—the knight of the bottle, and the hero of the Black Eagle tavern of Wittemberg for fifteen years—being a saint!

invents incidents and anecdotes to exhibit their superior righteousness!

This is so notoriously true, that a distinguished (Protestant) cotemporary—the Southern Quarterly Review—freely admits "the utter futility of the 'History of the Great Reformation,' as a text book, or an authority." He adds, with what we take for withering sarcasm, that "D'Aubigné may do for the Sunday school,"—where piety, based on a holy hatred of Rome, is more appreciated than truth,—"but for the student, the scholar, the theologer, the polemic, he is utterly useless—nay, he is worse than useless—he is positively pernicious."*

We think that the same verdict will be ultimately rendered by all intelligent men on the historical merits of M. Bonnechose, author of the book with the somewhat Hibernian title: "The Reformers before the Reformation." Yet this must be the work of time. M. Bonnechose is, as we have already intimated, a very different man from M. D'Aubigné. He at least has some pretensions to be a historian. He has evidently examined the original authorities; at least as many of them as he deemed necessary to establish and illustrate his own favorite views of the subject which he undertook to handle. As a writer, he is grave, earnest, and often eloquent. His narrative is succint and correct; and its interest is tolerably well sustained to the end. His statements and explanations of facts are ingenious and plausible: he is not, like D'Aubigné, glaringly inconsistent and absurd on almost every page. He even makes an occasional admission in favor of popes, and of the Catholic church, when the evidence is such that he can not well help it: but even then he qualifies the admission; and you almost perceive that he makes it as much with a view to appear impartial and to lure on his readers to receive implicitly his other statements, as through a sincere love of truth.

In short, to refute him, a man must travel back to the record; he must minutely examine and thoroughly sift the original authorities; he must verify his references; must see whether he has given the true sense of the authors he quotes, whether he garbles passages, whether he omits portions of the testimony which would prove the contrary of what he asserts; and, in fine, he must see *what* authors he quotes, what is their weight and authority, what influences impelled them to write, and how far their testimony is to be relied on. Then another most important consideration must not be neglected: does the historian quote the cotemporary authors who wrote on *both* sides, or does he confine himself almost entirely to writers on *one* side? If the former, then may he claim the palm of impartiality, provided he quote honestly and *fully;* if the latter, he is a thorough partisan, who needs watching, and whose word you may rely on only so far as, by your own researches, you may ascertain that it is founded in truth.

Now, we don't profess to have gone through all the patient labor, and to have made all the researches just indicated. But we do claim to have done enough in the premises to satisfy our own minds, and to be able to convince all impartial men, that M. Bonnechose is any thing but a safe or impartial historian. He quotes chiefly on one side only; and we distinctly charge him with garbling his own authors, in more instances than one. We have examined the originals, and we speak advisedly on the subject.

We will, at present, indicate but two instances of this inexcusable disingenuousness. The first occurs on p. 12, in the quotation from a work of Nicholas de Clemangis,* the secretary of Clement VII, the claimant of the papacy at Avignon; the other on p. 50, in the translation of the well known safe conduct given by the emperor Sigismund to John Huss. In both cases, he gives the passages as continuous; and yet, what is your surprise at finding, on turning to the originals, that he has left out whole lines and phrases, materially affecting and even changing the sense! Can a man who will do this be relied on as a safe guide?

* Art. VII of No. xii. Oct. 1844.

* He does not tell us even from what work of Clemangis or Clamengis he quotes. Nor does he furnish any marginal reference. The passage is found *entire* in Hardt—Council Constant. C. 42, p. 46 of tom i, part III, in a work *ascribed* to Clemangis, entitled De corrupto Ecclesiæ Statu; and, at a later period, De Ruina Ecclesiæ. The work was, in all probability, not written by Clemangis at all, but about a century after his death, either by Bishop John de Chlem of Poland, or by another John de Chiemsee in Bavaria. The first edition of it appeared in Landshut in Bavaria, in 1524. This consideration upsets the whole authority of the book as a cotemporary history; and yet our author breathes not a syllable of all this! He could garble the book, but could not find space to tell his readers that its authenticity is very questionable.

But this is not all. Only think of a grave historian, in the nineteenth century, writing a book, too, which he wishes to be received as veracious history—of a librarian of the French king who *ought* to have known better—seriously and solemnly quoting as authority Fox,* the notorious English martyrologist; the man who was convicted of having put down, in his canting book, the names of many martyred victims of papal cruelty who, however, survived the publication of his work, and openly declared that they were not dead at all, but living yet, in spite of Fox's zeal against popery! Only think of his praising this same notorious Fox, and ranking him with the Bollandists!!†

But again. M. Bonnechose is often as inaccurate in his statement of impartial facts, as he is unsafe in his authorities, and loose in his manner of quoting them. We can, at present, stop to furnish but one instance of this: many others will come up in the sequel. He flippantly tells us‡ that, "in *three* months after his (Urban VI) elevation to the popedom, the very persons that had chosen him protested against his election."

Now, if this means, as the sequel would seem to imply, that, after *three* months, the cardinals proceeded to a new election, it is wholly unfounded in fact. Urban VI was elected at Rome on the 8th day of April, 1378; and Clement VII was elected at Fondi on the 20th of September of the same year, making the interval between the two elections *five months* and *twelve days*. If the assertion about the *three* months mean only to mark the time of departure of the cardinals from Rome to Anagni, (not *Agnani*, as he writes it), it is still wrong. The proclamation of the cardinals assembled at Anagni, containing the protest alluded to, is dated August 9, 1378, *four* months and one day after the election of Urban VI. Nor let us be told that this is a very trifling fault, and that, in animadverting on it, we are hypercritical. The precise time intervening between the two elections is very important in settling the relative claims to the papacy of the two aspirants; and surely a grave historian, who pretends to write a veridical history, should have been more exact.

These are a few out of the many reasons which have led us to the conclusion that M. Bonnechose is not a safe historian, and that his assertions need confirmation other than his own bare word. But the chief fault we have to find with him is his glaring partiality, and his open hostility to the creed and persons of those who figure most conspicuously in his history. He evidently gloats over the evils and disorders attending the great papal schism; he has no sympathies to bestow upon a suffering and agonizing church, torn by schism within, and fiercely assailed by heresy from without: the sufferings of John Huss, of Jerome of Prague, and of the Hussites, seem to have engrossed all his sympathies, and to have exhausted his whole stock of humanity! In a word, he exhibits *all* the shades, without scarcely any of the lights of the picture. This is the greatest fault of the book.

We wish from our heart it had been otherwise. We are heartily tired of seeing history, which should be the noble and fearless witness of the truth, prostituted to the vile purposes of sectarian strife, and engaged in a grand conspiracy *against* the truth. We wish M. Bonnechose had approached his subject with a mind free from undue prejudice, and determined to ascertain and to publish the truth at all hazards. We wish he had been true even to the purpose he conceived in undertaking his work, and to the object he proposed to himself in writing it, as he declares it in the preface.*

"This work, in a historical point of view, is intended to make known and appreciated the great religious movement which took place a century before the reformation in Europe. It embraces a period of seventy years, which elapsed from the beginning of the GREAT SCHISM of the WEST in 1378, to the end of the war of the Hussites, towards the middle of the following century. The principal doctrines which divided Europe during that memorable period are exposed to view in it; and the illustrious men who originated and defended them are *carefully* depicted."

The plan of the author thus embraced the history of the great schism, and of the rise and progress of the Hussites. It was a most disastrous period in church history; perhaps the most disastrous in all the annals of the church. Never, since the days of the apostles, had so

* P. 193. Note. He depends on Fox for the articles of John Huss condemned in the council of Constance! Why not quote them at once from the acts of the council? Was Fox a cotemporary historian? On turning to the acts of the council, it will be perceived that Fox has cruelly misled him, both as to the order and the meaning of the propositions condemned.

† Preface, p. 1. ‡ Historical Introduction, p. 11.

many evils beset the church at the same time, and threatened her very existence. More than once before, her peace had been disturbed by schism; but there never had been a schism so appalling, of so long continuance, and so seemingly incurable, as that which rent her bosom during the last quarter of the fourteenth and the first quarter of the fifteenth century. Never had she passed through an ordeal so fiery; never had her institutions to abide so severe a test. To add to her embarrassment, a fierce and truculent heresy, threatening the very foundations of all society, both religious and political, then burst on her, like a terrific storm, threatening to leave nothing but ruins in its course.

As our author says, it was truly "a strange period and fruitful in storms,"* "an unfortunate period when a spirit of boldness and violence agitated all classes of society, and produced in every direction sanguinary disorders."† We may almost apply to it what Tacitus says of a certain disastrous era in Roman history, that it was a period "fertile in vicissitudes, atrocious in wars, discordant by seditions," and we add with him, in a qualified sense, "fierce even in peace."‡

If ever the church could be destroyed, this seemed the time marked for her destruction. If ever "the gates of hell could prevail over her," this seemed to be the time for their triumph. If ever the solemn promises of Christ were to go unredeemed, and the church, his spouse "without spot or wrinkle or blemish," "subject to him in all things,"§—a spouse whom he had so long and so dearly loved, and for whom he had shed the last drop of his heart's purest blood—was to be torn from his bosom, and to be rudely insulted, trodden under foot, and crushed by the nations—now seemed to have arrived that time. But if Christ's love could not fail; if his purpose could not be baffled; if his promises could not be falsified; then might the bosom of this cherished spouse, no matter how dark the clouds which overhung her pathway, be still filled and still throb with hope. She might still hope, even against hope; and the result would prove, and *did* prove, that she hoped not in vain!

We care not how many and how appalling were the disorders and dangers which then threatened the church; we care not how dark may be the shades of the picture which the *truth* of history may compel us to draw of the period in question: if the evils had been a hundred fold worse and more aggravated, the final and glorious triumph of the church has *proved* that she is indestructible—indestructible by moral disorders reigning in her midst, but never, for a moment, sanctioned by her authority—indestructible by human passions—indestructible by heresies—indestructible by causes violently rending her very bosom, and which would certainly have inflicted death, had she been at all mortal.

We hope to show, as we progress, that we are not afraid of the truth, and of the whole truth. We are not surprised at scandals, because Christ foretold that they should come; and they are a necessary result of human depravity combined with free agency. The most ardent champion of the papacy never once dreamed that the pontiff is either impeccable, or personally infallible in his private capacity. He is a man like others, knowing infirmity, beset with temptations, and exposed to commit sin. If Peter sinned, we need not be surprised that a few of his successors have sinned. If one of the twelve, raised under the very eye of the blessed Jesus, and imbued from *his* lips with his holy doctrine, became a traitor and an apostate, it is not surprising that a few popes should likewise have fallen into vice. Every impartial man, no matter what his prejudices, will, however, admit that it is a fact, highly honorable to the venerable line of the popes, that, out of more than two hundred and fifty of them, only five or six, at most, can be pointed out as immoral and wicked men. And it is a proof of the true Catholic spirit, and of the noble freedom and candor which Catholicity inspires, that the vices of those men have been exposed and rebuked by Catholic writers more sternly, perhaps, than by even the bitterest enemies of the papacy.

As we can not, within our narrow limits, undertake to examine the statements of M. Bonnechose in detail, we propose to do what may, perhaps, be better and more interesting and satisfactory to the general reader—rapidly to go over the same ground which he has traversed, partly in his company, and partly in that of certain venerable old chroniclers whom he appears to have studiously avoided. And

* P. 117. † P. 37.

‡ Opimum casibus, atrox prœliis dicors seditionibus, ipsa etian pace sœvum. Hist. l. i, c. ii.

§ Ephesians ch. v.

first we will endeavor to furnish a condensed sketch of the causes, rise, progress and termination of the great schism of the west: and then, in a separate paper, we will attempt to discuss the character of John Huss and his treatment by the council of Constance; and to unfold, in a summary manner, the history of the Hussites, both before and after the death of their founder. As we advance, we will endeavor to supply some of the manifold deficiencies, to correct the occasional blunders, and to expose the sophistry of our historian; so far at least as we shall be able to attain these objects without turning too much from the path we have marked out. And we will advance nothing important without a clear warrant from the original authorities themselves.*

Our author's theory on the origin of the schism† is obscure and vague enough. If his remarks have any definite meaning—and it would require one more sharp-sighted than ourselves to extract from them any clear signification—they must imply the opinion that the schism originated in the lofty ambition and exaggerated pretensions of the popes. This is, to say the least, a very short-sighted and narrow view of the case. For more than seventy years before the schism, there had been steadily at work a number of influences, partly internal and partly external to the papacy, which slowly but surely brought it about. The lawless ambition cherished by the different claimants of the popedom may have perpetuated the schism, after it had already commenced; of itself it could scarcely have caused it, without the coöperation of other powerful influences.

We are, however, free to admit, at the very outset, that the veneration universally paid to the Roman pontiffs during the middle ages, and the temporal and political consequence with which a long train of events had invested the papal office, made the tiara a glittering prize for the ambitious aspirant. But that same deep and abiding reverence would not have brooked the ambition which sought the dignity by undue means, or to the sacrifice of unity. It was the ambition of princes, at least as much as the ambition of popes, which originated and perpetuated the great schism. Had the church been left to herself, she would never have been rent by division.

In her humane efforts to subdue the ferocity, to correct the morals, to humanize the manners of the European nations, during the earlier portion of the middle ages, the church had been necessarily drawn into the vortex of European politics; and once drawn into that vortex, she was compelled to share in all its dangers, storms, and vicissitudes. The papacy had stooped to conquer; it had descended from its lofty position of mere spirituality into the arena of worldly affairs; and the result was that, to maintain itself in its new relations to society, it had to intermingle in scenes of worldly strife, and to surround itself with worldly consequence. The princes of Europe, who had freely acknowledged and encouraged these political relations of the papacy, and who derived from them so many signal advantages, at length became weary of the restraints thus imposed on them, and shook off the yoke: and the papacy was thus compelled to return to its original position. But, ere it did return, it bore on its body the marks of cruel wounds received in the conflict with the princes of the world. The great schism of the west was a severe but, perhaps, a necessary lesson. It taught the papacy what it had to expect from the treacherous world which had crucified its Founder; it threw it back on its primitive resources; it taught it wherein lay its true strength, and the true secret of its vitality and indestructibility.

This general view of the subject sheds great light on the origin of the schism. As we have already intimated, to explain the causes which led to it, we must go back more than seventy years, to the period of the unfortunate controversy between Pope Boniface VIII* and Philip

* The principal authorities on the great schism of the west are the following: the original documents contained in *D'Achery*—Spicilegium, t. i, p. 763, seqq. in *Martene* and *Durand*—Thesaurus novus Anecd. tom. ii, p. 1073, seqq., and in the Veterum Script. amplissima collectio by the same authors, tom. vii, p. 425, seqq. Also *Theodorici de Niem* (writer to the Roman popes from 1378 to 1410), libri iii, de Schismate, to which a fourth was afterwards added, with the title—Nemus Unionis—all published together, Basileo, 1566, fol. &c. This writer is bitter in his tone, barbarous in his Latin, and exaggerated in his statements. He is a special favorite of M. Bonnechose. To these add the more recent writers—*Louis Maimbourg* (Catholic) Histoire du Grand Scisme d'Occident: a Paris, 1678, 4to. *Pierre du Puy* (Catholic) Histoire du Schisme, Paris, 1700. 12mo.—the *preface* to the ampliss. Collectio of Martene and Durand *supra;* and the work of *Jaq. Lenfant* (Calvinist) Hist. du Concile de Pise, l. i and ii—Amsterd. 1724. 4to. Consult also *Labboi* Concilia Pisanum et Constant. and *de Hardt*—Conc. Constant. tom. ii, p. 836, seq.

† Introd. p. 10.

* He was elected pope Dec. 24, 1294, and died Oct. 11, 1303. He was the successor of St. Cœlestine V.

the Fair, king of France. The circumstances of that unhappy difference are familiar to every reader of church history, the results which grew out of it are too marked to be easily forgotten. Both of the illustrious disputants no doubt went too far; but we think the impartial will admit that Philip was more in the wrong than his opponent. Young, ardent, ambitious, and unscrupulous, the French monarch seemed to aim at nothing less than universal empire. He was the Napoleon of his day; and, like Napoleon, he dragged the popes into captivity. He had embroiled himself in a war with England and with Aragon; and the consequence was an almost general war throughout Europe. Boniface, treading in the footsteps of his predecessors, sought to pour oil on the boiling waters; and he offered to mediate between the belligerent sovereigns. He succeeded in bringing about a peace between France and Aragon; and his proffer of mediation between France and England, though at first declined, was at length accepted by the fiery French monarch. His award, though very wise and impartial,* was, however, contemptuously refused by the ambitious Philip; and the war raged on with renewed violence.

To raise the amount necessary to prosecute it with vigor, Philip imposed most exorbitant taxes on both the clergy and laity of his kingdom; he reduced the church of France to a cruel servitude; and he even went so far as to debase the coin of the kingdom! Boniface protested against his iniquitous conduct, in the face of all Europe; he issued bull after bull against him; he waxed stronger and stronger in his denunciations; and finally, he excommunicated Philip, and placed France under an interdict. Philip treated his menaces and excommunication with contempt; and, though the bold pontiff more than once evinced a disposition for an accommodation, he spurned all his offers. The states general of France were convened; and William de Nogaret, the keeper of the royal seals, was despatched to Rome with a strong protest against the proceedings of the pope. This envoy seized on the person of Boniface at Anagni; and one of his attendants, Sciarra Colonna, a personal enemy of the pontiff, is said to have struck him on the face with his gauntlet. Though rescued from the hands of his enemies by the people of Anagni, Boniface soon after died at Rome, probably of his ill treatment and of chagrin.

Thus rid of his dread opponent, Philip did not, however, cease to persecute his memory. The better to effect his object of vengeance, he used every effort to have a successor elected who would enter into all his views. But at first he did not succeed to the full extent of his wishes. Benedict XI was chosen by the cardinals; but, though he consented to modify some of the more obnoxious among the bulls of his predecessor, yet he would not, during the few months of his pontificate, consent to all the wishes of Philip. On his death, Philip brought every influence to bear on the conclave of cardinal electors; and the result was the election to the popedom of one among his own subjects, Bertrand d'Agoust, archbishop of Bordeaux, who took the name of Clement V. He was chosen on the 5th day of June, 1305; and, in accordance with the wishes of the French monarch, with whom he is said to have had a secret understanding, he took up his residence at Avignon in France.

This was, in every respect, a most unfortunate step. It made the popes entirely too dependent on France. It crippled their energies, and greatly diminished the sphere of their usefulness. Their acts were often viewed with suspicion by those of other kingdoms; and, when France was at war with any other European power, the pontiff was scarcely free to hold communication with its subjects. No one can read the history of the seven* popes who successively reigned at Avignon, from 1305 to 1378, without being convinced of the evils consequent on this state of dependence, and without feeling that the pontiff should be independent of all the sovereigns of Europe. Most of them were entirely too much taken up with mere worldly business, and too subservient to the interests of France; and a few of them, as John XXII, were too much addicted to nepotism. With these exceptions, however, they were in the main good men; many of them were very exemplary. Benedict XII

* Gieseler, a Protestant, admits "that this decision was not partial." Text Book Eccles. Hist. vol. ii, p. 241. Note. American edition, in 3 vols. 8vo.

* Clement V, John XXII, Benedict XII, Clement VI, Innocent VI, Urban V, and Gregory XI. We could easily multiply quotations from the original sources to prove all the statements made above, did we not fear to cumber our margin too much with references.

in particular won the esteem of all by his zeal and disinterestedness: he was wont to say that a pontiff should be, like Melchisedech, "without father, without mother, without genealogy."

When Clement V determined to reside in France, it is not probable that he foresaw all the evils which would result from this step, or that his successors would imitate his example. He and they were still bishops of Rome, which they governed by their vicars. On the death of Clement V, a long contest ensued in the conclave in regard to the choice of a successor. The two parties of the French and Italian cardinals, the mutual jealousy of which afterwards caused and perpetuated the schism, already began to show themselves in all their antagonism. The Italians, however, gained the day, so far at least as to exact an oath from the newly elected pontiff, that he would, without delay, return to Rome. John XXII, upon whom the choice fell, evaded or forgot the fulfilment of his promise.

His successors unfortunately imitated his example. The number of French soon exceeded that of the Italian cardinals in the conclave. French influence thus became paramount in the election of pontiffs; and the return of the popes to their see seemed to be almost indefinitely postponed. Seventy-one years elapsed ere the papacy could recover from the false and unnatural position into which the intrigues of Philip the Fair and the rashness of Clement V had betrayed it.

Meantime Rome, deprived of the presence and influence of its chief pastor, was desolate in its widowhood, and was torn by factions, caused by ambitious noblemen or demagogues striving for the mastery. Her voice of wailing was heard throughout Europe, and its sounds were most pathetic and emphatic at the gates of the pontifical palace at Avignon. Embassy after embassy was sent to implore the pontiffs to return to their see. The eloquence of the great poet laureate, Petrarch, was enlisted in this noble cause. To its mere human accents was added a voice from heaven, calling back the pontiff to his widowed church. The sainted females, Bridget of Sweden, Catharine, her daughter, and Catharine of Sienna, all approached the steps of the papal throne, adding to the eloquence of their sex and of the cause they pleaded, certain heavenly visions which they alleged had been vouchsafed them, all warning the pontiff to return without delay to Rome.*

At length Gregory XI determined no longer to resist the appeals so numerous and so touching. He left Avignon on the 13th of September, 1376; reached Rome on the 17th of January, 1377; and died there on the 27th of March, 1378. His death was the signal for that long and bitter struggle between the Italian and the French cardinals, between Italy and France, between Rome and Avignon, which originated and perpetuated the fatal schism.

Of the sixteen cardinals who had accompanied Gregory XI to Rome, and on whom now devolved the task of choosing his successor, only four were Italians; eleven of the remaining twelve were Frenchmen, and one was a Spaniard. The French influence greatly predominated; and a Frenchman would, in all probability, have been elected, had not the Roman people assembled around the conclave in great numbers, and clamored vociferously "that a Roman, or at least an Italian, should be nominated." Urged by motives of prudence or of fear,† the cardinals acceded to the wishes of the people, and on the 9th of April, 1377, selected a Neapolitan, Bartholomeo di Prignano, archbishop of Bari, who took the name of Urban VI. The vote was unanimous; and the cardinals, for more than four months, continued to acknowledge and to obey Urban as the lawfully appointed pope.‡ During this time not a whisper is recorded to have been heard about the invalidity of Urban's election; not a word about the bodily fear which had

* It is almost needless to remark that M. Bonnechose says not a word about all this preliminary history. Here, as frequently elsewhere, his brevity is evidently studied. It was enough for *his* philosophy that the schism really happened, no matter by what previous influences or train of events; and it was enough for *his* theory, to intimate that the ambition of the popes had caused it! He knew, at least, that this flippant theory would satisfy the class of readers *for whose tastes he catered.*

† According to most of the French accounts (see I et II Vita Gregorii XI, apud *Baluzium* I, 442 seqq. and Froissart's Chronicles), the election was not free, but brought about by popular commotions and threats. But according to the much more respectable and probable Italian accounts, the choice was entirely free, and the popular commotion occurred in consequence of a misunderstanding, *after* the election had been already made (see Theod. de Niem, L. I, c. 2. Raynaldus ad Annum 1378—also L'Enfant Hist. Conc. Pis. I, 7 seqq.)

‡ All grant this; even Leonardus Arettinus, Flavius Blondus, Platina, and other sharp writers against the popes.

seized on the electors and trammelled their freedom.

But Urban VI, whom all writers concur in representing as an humble, pious, and disinterested man before his election, began soon afterwards to act with a vigor, and even harshness, which greatly astonished his electors. As Theodoricus de Niem tells us,* "he began to rebuke the bishops who flocked to Rome, calling them perjurers, because they had abandoned their churches." He then preached a sermon, "in which he openly reproved the vices of cardinals and prelates, which they took very ill."† The same author relates the following characteristic anecdote: "A certain collector of moneys for the apostolic chamber came, about that time, from a certain province into the presence of the said Urban, and offered him a small sum of money as a remuneration for his office of collector; to whom the pontiff said: '*thy money be with thee unto perdition*;'—and he would not receive it."‡ He adds that Urban, by doing "things similar to this, from day to day, provoked against himself the anger of most of the cardinals and prelates;" and that the subsequent schism "was caused more by the mutual rancor of the parties, than by the alleged fear in the election of Urban."§

We have been thus particular in our quotations from *de Niem*, because he is a great favorite with M. Bonnechose, who quotes him in this very place, but takes special care to suppress the testimonies which we have here supplied. He furnishes only a garbled quotation to prove the tyranny of Urban, but he says nothing of the praiseworthy zeal which actuated the pontiff. He can rebuke the pride and vices of cardinals and bishops; but if a pope, in virtue of his office, dare do the same, his testimony must be suppressed, and all that need be said in the premises is, that he is a tyrant! Such is modern historic justice! Now, we have no doubt that Urban was a plain and blunt man, sincere in his zeal for the correction of abuses, but often harsh and indiscreet in the manner of enforcing obedience. The cardinals could not brook his severity; they remembered the comparative ease and comfort they had enjoyed in their own country; and they determined at once to proceed to the election of a pope who would be more pliant and accommodating to their wishes, and whom they might probably induce to accompany them back to France!

Accordingly, they left Rome under various pretexts, and met first at Anagni, and then at Fondi, where, after having issued a manifesto remarkable only for its violence and its utter recklessness of truth, they declared Urban an intruder into the papacy, and elected Clement VII in his stead. Thus altar was set up against altar, and pope against pope! Europe was divided in its obedience between the two claimants. All Italy except Naples, Germany, Sweden, Denmark, England, Poland, and Prussia, declared for Urban; while France, Naples, Scotland, Savoy, Lorraine, and subsequently Castile, Aragon, and Navarre declared for Clement. The latter claimant soon betook himself to Avignon, where he placed himself entirely under the overshadowing influence of France.*

France might have extinguished the schism at once by refusing to recognise Clement; but she fostered and perpetuated it with all her might. It was through her influence that most of the kingdoms and provinces, which acknowledged Clement, were induced to do so. She sent her embassadors every where, in order to extend the *obedience*† of the French pope. She urged all kinds of political motives to induce the various states of Europe to accede to her views; and she succeeded but too well in her purpose. She had too long tasted the political advantages accruing to her from the residence of the popes at Avignon, to submit, without a struggle, to their being permanently located in their own proper see at Rome.

Thus political ambition perpetuated, if it did not even originally cause, the great schism of the west. The church was torn by schism mainly through the intrigues of secular princes. The reckless ambition of Philip the Fair had originally dragged the papacy into captivity at

*De schismate, l. 1, c. 4. †Id. c. 5. ‡Ibid. §Id. c. 7.

* The chief difficulty in deciding between the two claimants resulted from the different and contradictory statements of the partisans on both sides. However, the most famous jurists of the day, *John di Lignano*, papal vicar at Bologna, *Baldus*, professor in Perugia, and *Jacobus de Sena*, doctor Bonon. pronounced Urban's election valid. (See *Raynald.* ad Ann. 2378, and *Bulæus*, Hist. Univ. Paris.) St. Catharine of Sienna (ep. 31) expressed the greatest abhorrence for the revolted cardinals, whom she called *dæmones humana carne induti.*

† The territory which acknowledged and *obeyed* a pope, during the period in question, was called by this name. For the active exertions of France in favor of Clement, see Prima Vita Clementis V (in *Baluzio* I, 496 seqq), and other cotemporary writers *passim.*

Avignon, as we have already seen; and the same reckless spirit now sought to renew and to perpetuate that captivity, at the expense of the peace and unity of Christendom. It was, indeed, a most deplorable state of things; a spectacle well calculated to draw tears from the eyes of every sincere lover of the church. But was there no remedy for the evil?

There was; and that remedy came, under God, chiefly from France herself! This fact is as undoubted, as it is remarkable and honorable to the nation, which has well merited the title of "Most Christian;" and which has ever been the most redoubted champion of the papacy in the hour of its greatest need. Had not the French University of Paris, the French clergy, and, through their entreaties and influence, the French government, thrown their influence in the scale of unity, we know of no *human* means by which the great schism would or could have been healed. No other power in Europe could have effected this object. "Richard II, in England, and Charles VI, in France, were beginning their disastrous reigns;—in Spain, Italy, and Hungary, feeble or ferocious despots alternately rose or fell. On no throne was there seated a man capable of applying a remedy to the schism, or of giving a salutary impulse to Europe. One could almost have said that an open field had been left to the papal power, only that it might inflict on itself the most terrible wounds,—as if it were of so indestructible a nature that its ruin could only proceed from itself."*

Years rolled on; the schism still continued, and pontiff still succeeded pontiff, both at Rome and at Avignon. The church wept and sighed for unity; and the cardinals at each succeeding election were implored to terminate the schism, by coalescing with those of the other claimant, or by some other effectual means. The means they usually adopted for this purpose proved very inadequate. It consisted in exacting of the newly elected pope an oath,† that he would do every thing in his power, and even, if necessary, that he would resign the popedom, to secure unity to the church. But a compliance with this oath was evaded under one pretext or another; and the schism still continued. There seemed to be no *human* remedy for it: it was like a circle which has no end. And this very comparison was adopted by a contemporary French preacher, the famous *Pierre-aux-Bœufs*:

"To this circle do I liken the schism, from the great similitude I perceive between them. Alas! does not the present schism exhibit the form of a circle, in which can be found neither end nor outlet? Several others there have been, but they were only semi-circles, whereof the end could be found, and the issue arrived at. But in the present schism, we find neither bottom nor shore."*

In this conjuncture of affairs, the university of Paris stepped forth to the rescue. Rendered illustrious by the talents and learning of the famous *Peter d'Ailly*,—"the eagle of France,"—and by those of his no less distinguished disciple, *John Charlier Gerson*, the university was then the first in Europe. Sustained by the French prelates and clergy, but often thwarted and baffled by the intrigues and chicanery of the French court, the university proceeded boldly and fearlessly to discuss the knotty question of the schism, and to devise means for bringing it to a happy termination. On the 6th day of June, 1394, fifteen years after the commencement of the schism, this learned body promulgated its famous opinion, in which it recommended three methods of putting an end to the schism, and of securing peace to the church: a resignation by the respective claimants, a compromise between them, or, both of these means failing, a general council to pronounce definitely on the whole merits of the question. The first method was most strongly recommended; the last was represented as a dernier resort, to remedy an otherwise incurable evil.† The university, at the same time, addressed a strong letter to Clement VII at Avignon, who was not, however, much moved by its contents, and died soon afterwards.‡

He was succeeded by the too famous Peter de Luna, who took the name of Benedict XIII.

* Bonnechose, Historical Introduction, &c., p. 11. The result proved, we apprehend, that the papacy was indestructible, even by *itself*.

† This oath, in the case of at least one of the Avignon popes, was rendered entirely nugatory by the condition annexed to it, that the resignation should take place whenever a majority of the cardinals should deem it necessary. As the pope could multiply the cardinals at will, this could scarcely ever be.

* Cited by Bonnechose, Introd. p. 13.

† See the opinion in full in *Bulæus* (Hist. Univ. Paris, Tom. IV, p. 687 seq.), and in *D'Achery*, (Spicilegium I, p. 776 seq.)

‡ It is reported that Clement said of this letter, containing the opinion of the French university, Literæ istæ malæ sunt et venenosæ.

This man at first promised much, but in the end did nothing. To the earnest solicitations of the French national synod, convened at Paris in 1395, he returned an evasive answer. Disgusted with his tergiversation, France withdrew from his obedience in another national synod held in 1398. Castile soon followed the example, and the refractory pontiff was kept a close prisoner at Avignon. Every thing seemed then in a fair way for a general peace. But Benedict was as adroit as he was obstinate. He seemed to yield to the wishes of the French court, university and clergy, and promised to do every thing that was in his power to promote the union: and France once more returned under his obedience.*

Innocent VII, the second successor of Urban VI, the Roman claimant of the papacy, having made a similar promise at his election, in 1404, negotiations were immediately opened between Rome and Avignon for the purpose of bringing about a compromise. They consumed much time, and ended in nothing. The failure caused general dissatisfaction; and France again threatened to withdraw from the obedience of Benedict XIII. Meantime, Angelo Corario, under the name of Gregory XII, had succeeded Innocent VII; and, impelled by the loud murmurs of France and of the whole Catholic world, Benedict and Gregory arranged a meeting to be held at Savona, in September, 1307. This meeting never took place: every expedient was, on the contrary, resorted to to consume time, and to prevent the interview.†

Disgusted with all this paltry manœuvring, so unworthy of both exalted personages, and so much at variance with their solemn promises, the cardinals on both sides abandoned them, met at Leghorn, and entered into an arrangement to call a general council at Pisa, in March, 1409, for the final settlement of the difficulty. The council met at the appointed time and place. There assisted at it about 200 archbishops and bishops, besides 24 cardinals, and the embassadors of all the principal European kingdoms.

* A. D. 1403.

† *Leonardo Arettino*, a cotemporary, but a very sharp writer, and unsparing of the popes, humorously describes these expedients by saying that in arranging the place of meeting, Gregory seemed like a land animal which dreaded the water, and Benedict, like an aquatic animal which dreaded the land! (Apud *Muratori*—Scriptores Rerum Italic, Tom. xix, p. 926.)

"Never," says M. Bonnechose,* "had such an imposing assembly been seen in Europe, and never had any, from the number and quality of its members, been so justly entitled to claim the name of an œcumenical council."

We humbly beg his pardon: this is much more flippant than true. The great council of Lateran, held at Rome under Innocent III, in 1215, was at least *twice* as large and imposing; and that of Vienne, held under Clement V, in 1311, numbered, according to Villani, 300 bishops. Whether the Pisan synod was strictly an œcumenical or general council, we venture not to decide, nor do we deem it very important. It was convoked by neither claimant of the papacy, and its acts were strongly condemned by both, as might have been anticipated. Whether this defect was healed by the necessity of the case, or not, we can not say. It was an extraordinary case;—such a one as had never occurred before, nor has ever occurred since.†

The council, guided by the counsels and eloquence of the two ablest men of the day, Peter D'Ailly, bishop of Cambray, and John Gerson, chancellor of the university of Paris, immediately cited both pontiffs to appear before it; and, on their refusal to obey the summons, proceeded to depose them as contumacious and schismatical; and immediately elected in their place another, who took the name of Alexander V. After adopting some measures for the reform of existing abuses, the synod was dissolved by the newly elected pontiff.

The two deposed pontiffs now hurled their anathemas at the heads of those who had ventured to depose them; and each of them still had, unhappily, some adherents. Spain and Scotland still remained faithful to Benedict XIII, while Naples, and a few of the smaller states of Italy and Germany adhered to Gregory XII. Instead of two, the Christian world now had three claimants of the papacy! The council of Pisa thus left the church in a more de-

* P. 19.

† We believe the French writers more generally maintain that the Pisan council was a general one; and that the Italians defend the contrary proposition. By St. Antoninus and by Bellarmine it is set down as doubtful: nec approbatum nec improbatum, says Bellarmine;—though he inclines to the opinion that the pontiff named by it and his successor were true popes. (De Conciliis et Ecclesia, L. 1, c. 8.) It is not usually reckoned among the general councils by our standard writers.

plorable state than it had found her; and the schism was yet to continue a few years longer, under still more aggravated circumstances.

This state of things could no longer be endured. The church rose *en masse;* and the declaration went forth that the schism *must* be terminated. A voice proceeded from the university of Paris, which was re-echoed throughout Christendom, that the church *must* be reformed, "both in its head and in its members."* John XXIII, the successor of Alexander V, who was considered to have the best claims to the papacy, was compelled by the force of public opinion to convoke a general council at Constance. The council was opened, according to all the forms prescribed by law and usage, on the 5th of November, 1414. All were agreed that it was a general council.

It was soon perceived by the assembled fathers that the only means of bringing about a permanent accommodation was to induce or to compel all three of the claimants to resign, and then to proceed to the election of a new and undoubted pope. A great difficulty arose at the very commencement of the deliberations in regard to the authority of the council of Pisa, under the decrees of which John XXIII claimed the papacy. After a long and stormy debate, it was decided that the matter should proceed as though the council of Pisa had never been held. John XXIII was requested to resign; and fearing, it is said, an investigation into his moral character, which was none of the purest, he promised to do so, on the 2d of March, 1415. But nevertheless he fled† from Constance on the 21st of the same month; and the council, after a formal and regular investigation, pronounced against him the sentence of deposition on the 29th of May, of the same year. On the 4th of July following, Gregory voluntarily tendered his resignation to the council.

There yet remained one claimant, whom neither the entreaties nor the menaces of the council could move; whom all the influence of the emperor Sigismund could not turn from his purpose; whom the desertion of Spain in January, 1416, could not shake; who was determined to be pope, even if all the world abandoned him, and he had no one left over whom he might exercise the papal authority! This man was Peter de Luna, calling himself Benedict XIII. Only one little Spanish town—Peniscola in Valentia—remained under his obedience; and yet the obstinate old man still held out! He thus verified what Maimbourg says of him: that "he was furiously obstinate, beyond all that might be expected even from an Aragonese."* Nor did he at all heed the sentence of deposition pronounced against him by the council of Constance, on the 26th of July, 1417.

Having thus, after nearly three years of patient labor and mature deliberation, disposed of the three claimants to the papacy, the council proceeded to the election of a new and undoubted pope. On the 11th of November, 1417, the choice fell upon a noble Roman, Otto de Colonna, who took the name of Martin V. All minds and hearts united on him; and his election was received with general joy and acclamations throughout Christendom. The great schism was at an end:—for the obstinacy of Benedict XIII gained him not one new proselyte, and he died—pope of Peniscola—in 1424.†

Such is a summary history of the great schism of the west. We have endeavored to present the facts as we found them in the original records, without concealment, fear, or favor. We fear not,—we court the truth. Truth never yet has marred a good cause, nor materially served a bad one. If the facts had been a hundred fold worse than they were, we would not have feared to state them fully, plainly, and without any disguise.

And now, we would ask, what does the history of the great schism prove? The first thing it proves to our minds, is, that the church and the papacy are alike indestructible and imperishable. Both the church and the papacy came out of the schism much stronger than they went into it! The result fully proved that, even in the darkest hour of her history,—when all boded division, destruction, death,—

* This famous saying, so current at that period, had reference to the unnatural state of the schism, and to the moral and disciplinary disorders which had obtained, to a painful extent, both in the papal courts of Rome and Avignon, and among many of the cardinals and bishops, and inferior clergy. It had certainly no reference to doctrine, or to the spiritual supremacy and prerogatives of the pontiff.

† He fled more than once.

* Histoire du Grand Schisme, Liv. iii, p. 236.

† He left four Cardinals, three of whom elected a Clement VIII as his successor; the fourth, a Benedict XIV!! Verily, the disciples were worthy of their master.

there was a certain innate reactive energy in both the church and the papacy, which caused both to ride the storm in safety, and to triumph gloriously over a combination of evil elements, which would have destroyed any mere human institution. The previous history of the church had proved that she could triumph over external persecution and internal heresy in all their most hideous and multiform assaults; this chapter in her history proved that she could triumph over a more dangerous enemy still—a long and inveterate schism rending her very bosom, and preying upon her very vitals for forty years! The experiment was fairly and fully made, under circumstances, too, the most unfavorable to her, and its result has been her signal and permanent triumph. Surely such an institution as this must be of divine origin!

Nor let us be told that, during the schism, the boasted unity and infallibility of the church were at an end. Unity of faith, of worship, and even, in a certain sense, of government, was preserved, even in the midst of the schism. Those belonging to the different obediences did not disagree in doctrine, even on the smallest article; they worshipped at the same altars, and in the same way; they all subscribed to the same doctrine that the pope, as the successor of St. Peter, is the divinely appointed visible head of the church on earth;—they merely differed on a question of *fact*,—which was the true and lawful pope, or which had been regularly and canonically elected? And as soon as this matter of *fact* could be examined and definitely settled by the proper authority, this doubt ceased, and *all* immediately acknowledged the *undoubted* pontiff. That this fact could be, and was, definitely settled, is another proof of the divine wisdom with which the church was organized by her founder. Until it could be settled, Catholics might, without comprising any doctrine or principle, safely follow their ordinary guides, and yield obedience to the individual whom in their conscience they believed to possess the best claims to the papacy.*

To make good their position, the adversaries of the Catholic church should prove that, during the schism there was a change effected in the doctrines universally received and held by the church, before its commencement; or they ought to show, at least, that some of the old doctrines were called in question. But can they prove this? Can they point to the bold innovator, whether pope, bishop, or professor, who ventured to take this stand? We defy them to do so. The truth is, the schism left *all* the doctrines of the church intact, and just where it found them.

Nor is the contrary of this proposition established by the admitted fact that, during the period in question, and for some time afterwards, long and animated controversies were carried on in the church itself concerning the relations of popes and general councils; the Italians maintaining the pre-eminence of the popes, the French that of the general councils. The controversy was carried on under extraordinary circumstances, when there were two or three claimants of the tiara at a time; and the assertion, by the council of Constance, of the superiority of a general council over the pope, could have contemplated nothing other than this anomalous state of things. A *doubtful* pope might certainly be brought under the action of the council; otherwise there could be no remedy for the schism. Except in its application to this extraordinary case, the whole controversy was really one of words rather than about substance. It was agreed on all hands that a council could not represent the *whole* church, nor therefore be general, without the concurrence and sanction of an undoubted pope; and the controversy, if it contemplated a council with this condition essential to its œcumenicity, amounted merely to the question, whether the pope and council together were superior to the pope alone! Even during the fiercest excitement of the schism, Catholics were *unanimous* in admitting the infallible authority of a general council sanctioned by the pontiff;—and this was all that the Catholic church ever taught on the subject, as an article of faith. Thus, there was really no controversy among Catholics on any article of faith or any thing necessarily connected with one, even during the schism.

Protestant historians are unanimous in painting the moral condition of the church as truly frightful and appalling during the continuance of the schism. We do not deny that there

* It was a maxim current in those troublous times, that "a doubtful pope is no pope"—*Papa dubius, est papa nullus*—which could only mean that none but an undoubted pope could claim an undoubted obedience, and the undoubted prerogatives of the papacy.

were, at that period, many grievous abuses, and many wide-spread disorders in the church. The different claimants of the papacy carried on a scandalous war of bulls and excommunications and interdicts; they often wielded these terrible weapons without cause, and merely to extend the boundaries of their respective obediences; they resorted to disgraceful expedients to raise money, in order to increase the pomp and to swell the pageant of their own courts; they promoted unworthy men to bishoprics, and even to higher dignities in the church; and their private lives were sometimes not the most edifying. We freely admit, and we weep over these dreadful scandals. They were deplored and sternly rebuked by the greatest and best men of the time; the great body of the bishops, and the church at large, never approved of them;—no, not for one moment. The various national synods of France, and the councils of Pisa and Constance, not only rebuked these disorders, but adopted wise and strong resolutions to remedy them, and to reform the church "in its head and in its members." The church is surely not fairly responsible for scandals which she deplored, over which she wept, and which she took every possible means to prevent and to remove.

But every impartial man will admit that there exists much exaggeration on this subject. During those dreadful times men's minds were greatly excited, and their blood boiled with honest indignation at the desecration of holy things which they were daily called on to witness. Hence they wrote strongly and in a tone of hyperbole and exaggeration. Their invectives against vice and scandal were commensurate with their love for the church. Even the great Gerson often exaggerated, and sometimes dealt in declamation and open extravagances. His preceptor, the illustrious Peter D'Ailly, archbishop of Cambray, though more cool and judicious, was likewise occasionally betrayed into ultraism. And as to persons of less intellect, sanctity, and standing in the church—such as Theodoricus de Niem, Nicholas de Clemangis, Leonardo Aretino, Cramaud, and others—they wrote and spoke under the evident influence of strong excitement and passion. No one can open their works without coming to this conclusion. The adherents and partisans of the different papal claimants, naturally spoke with great harshness and bitterness of those belonging to the opposite party: they often seized upon malicious rumors and published them as facts: local they magnified into general disorders:—in a word, their imagination was fired, and their passions inflamed, and their statements are to be received with many grains of allowance. The evils growing out of the schism were bad enough—*they* made them appear much worse than they really were.

But, exaggerated as is the picture of those times drawn by the cotemporaries to whom we have just alluded, such modern writers as Bonnechose make that picture a hundred fold darker, by disingenuously accumulating only those extracts from cotemporary writers which pourtray evils and scandals, and studiously leaving out those which speak of eminent virtues, of edifying examples, and of touching incidents. They put to the lips of their readers only the bitterest ingredients—the very dregs—of the cup of history; they allow them to sip none of its cooling and refreshing waters. And they even cut up and garble the passages which they profess to give entire and continuous! M. Bonnechose, as we have proved, makes a practice of doing this!

If he wished to tell the *whole* truth, and to be a historian indeed, why not furnish his readers the facts on *both* sides of the question? Why not inform them that, if there were great vices, there were also signal virtues, during the schism? Why not, at least, drop a hint that there were great, and good, and holy men and women, in great numbers too, and pre-eminent in merit and sanctity, during that whole unfortunate period? Why omit entirely the name of the great apostle of that era—of the Paul and the Francis Xavier of the fourteenth century—the great, the eloquent, the sainted thaumaturgus, St. Vincent Ferrier? Why not say a word of the holy Catharines and Brigits?—to say nothing of numberless others.

The truth is, that the moral disorders which prevailed to a great extent during the schism, instead of proving aught against the sanctity or infallibility of the church, or against the authority and rightful prerogatives of the papacy, prove precisely the contrary. They may be fairly traced to the unnatural and anomalous condition of the church, growing out of the distracted condition of the papacy, the great directing and conservative principle of the Christian religion. Had the papacy not been

divided, had it remained untrammelled and unchecked in its influence, those disorders would, in all probability, never have occurred, or they would have occurred in a much milder and more mitigated form. If the church was nearly ruined by the crippling of the papacy during only forty years, what would have been her condition had the papacy been entirely and permanently destroyed? And what would *now* be her condition without this conservative element in her organization? We repeat it, the moral disorders consequent on the great schism of the west present to our minds the strongest proof of the great utility, and of the absolute necessity of the papacy, as an essential element of church government!

There can be no doubt that, as we said above, the papacy came out of the schism much stronger than it went into it. It went into it trammelled with political importance and worldly grandeur, which impaired the energies and dimmed the splendors of its spiritual character; it came out of it in a great measure rid of these incumbrances; shorn of a great portion of these *accidental* trappings, but endued, more strongly than ever, with the impenetrable panoply of its own spiritual strength. Christendom now revered and loved it more than ever: it was more in conformity with its original type; it had returned to its natural position in the world. It was tried by the schism, as by a fiery ordeal. It emerged unscathed, and more pure, radiant, and vigorous than ever. The "wood and stubble" of its earthly pomp and worldlymindedness were consumed by the fire; but "the gold, silver, and precious stones" of its spiritual power and heavenly strength yet remained. It suffered loss, but itself "was saved yet so as by fire."*

*1 Corinth. iii, 12—15.

THE MORMONS, OR LATTER DAY SAINTS.

1. *Latter Day Saints.* By Joseph Smith, Nauvoo, Illinois. An Article in the History of all the Religious Denominations in the United States. Philadelphia, 1844.
2. *An Authentic Account of the Massacre of Joseph Smith, the Mormon Prophet, and Hyram Smith, his brother, together with a Brief History of the Rise and Progress of Mormonism, and all the circumstances which led to their death.* By George T. M. Davis, of Alton, Illinois. Pp. 47. St. Louis, 1844.

WITHIN the last year much has been said in certain quarters about and against *foreign religions.* However silly such allusions may sometimes be, they can not at least be made in reference to Mormonism, which is peculiarly American, as far as the place of the author's birth, and the field of his impostures and wickedness can make it such. As the history of this sect, together with the extraordinary career and melancholy end of the conspicuous character who founded it, is likely to occupy a page in the ecclesiastical annals of the United States, a brief notice of them at present may not be inappropriate. Among the many religious absurdities that have sprung up in our day, and in our country, Mormonism certainly claims a pre-eminent place. Its course already fully illustrates the fact that however monstrous the doctrine, and however pernicious the practices of a false religion, adherents will be gathered in from those who are guided more by their distempered imaginations, than by the safe teaching of God's holy church. It has been not less remarkable for the rapid increase of its numbers, than for the grasping, ambitious aims of its inventor, who, from an ignorant and visionary ploughboy, gradually enlarged his deceptions, his influence, and his ambition, until he aspired to the presidency of the United States, for which he was a candidate at the time of his assassination. It is believed that he chose Mahomet for his model, and endeavored to ape him as far as his own abilities,

the character of his dupes, and the circumstances of the times would permit. Among professing Mormons there are readily discerned two classes: one consisting of knaves who hope to improve their fortune by imposing on the credulity of their fellows, whilst they know that their system of religion is merely a "cunningly devised fable;" the other, composed of those who, though fatally deluded, honestly believe that Joe Smith was an inspired prophet, raised up for the accomplishment of mighty ends. Whilst thus one portion of them, influenced by an erroneous conscience, blindly conceit themselves to be right, the other is led on by the spirit of hypocrisy and speculation, "to make merchandise of the souls of men."

Amid the conflicting testimony that has reached us respecting the character of the prophet, the history and doctrines of his sect, it is some satisfaction for the cause of justice to be able to adduce, side by side, the evidence of witnesses who view the whole matter from different positions, and are supposed to represent faithfully the classes to which they respectively belong. Before us are the works whose titles introduce this article. The first, written by the impostor himself, presents the view he would wish the world to take of him, his disciples, and his creed. Though many of the statements are glaringly false, it is entitled to consideration as far as it is the version of the tale told by the organ of the "latter day saints." His writings betray not the spirit or style of a prophet, but rather the outpourings of a vindictive mind, tinged with fanaticism. It was written only a few months previous to his untimely end, and brings down the narration to the day on which he wrote; so that, with all its perversion of facts, it is a document worthy of preservation, more, however, as a curiosity, than as a history. The other professes to be "an authentic account" of the Mormons, their history, their prophet, and his massacre. The author, George T. M. Davis, appears to have a complete knowledge of the subject he treats, and verifies many of his statements by authorities and documents. He is, without doubt, strongly opposed to the Mormons; less, however, on account of their creed, than their civil and social bearing. His style is passable, his thoughts clear, and forcibly expressed. Much perplexity had hitherto been experienced in tracing out the circumstances, and the causes which eventuated in the death of Joe Smith. Our author has effectually removed this difficulty by the account he gives. These, together with some detached authorities, and oral testimony, will form the basis of our remarks in the pursuance of our subject.

Among the earliest and most persevering disciples of Joseph Smith, Jr., were his father and brothers. Through weal and through wo they clung to him with the utmost pertinacity, for reasons best known to themselves. They figured more or less conspicuously during his career in the various arrangements and adventures that characterized him. As he himself was the inventor as well as the imbodiment of Mormonism, the particulars of his life can not be without interest. By birth he was a yankee, but let him narrate his own early history.

"I was born," says he, "in the town of Sharon, Windsor county, Vermont, on the 23d of December, A. D. 1805. When ten years old my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester, a distance of six miles. My father was a farmer, and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state; and upon inquiring the place of salvation, I found that there was a great clash in religious sentiment. If I went to one society they referred to one place, and another to another, each one pointing to his own particular creed as the 'summum bonum' of perfection. Considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church, it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed."

After this he states that, whilst praying in a retired grove, he was favored with a celestial vision, during which he was informed that all existing religions were wrong, "and that none of them were acknowledged of God as his church and kingdom," but that at some future period the "fulness of the gospel" should be revealed to him. This promise was fulfilled on the 21st day of September, 1823, by the apparition of a heavenly messenger

who "proclaimed himself to be an angel of God," and announced "that the time was at hand for the Gospel, in all its fulness, to be preached in power," to prepare mankind "for the millennial reign." Joe was also informed that he "was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation." Besides other wondrous matters, Joe was told where plates were deposited on which were engraved the records of many mysteries in history and religion.

For four years long he was occupied in receiving angelic visits, before another event transpired to form an era in his life. An important moment was now at hand. He was about to receive the great Mormon treasure, the Golden Bible. It was delivered to him on the 22d of September, 1827, by an angel; so says he. This Book of Mormon, or Golden Bible, makes up such an important item both in the history of Mormonism, and in the life of the impostor, that it will prove interesting to hear his own narration of it, though utterly fabulous.

"These records were engraved on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument which the ancients called 'urim and thummim,' which consisted of two transparent stones set in the rim on a bow fastened to a breastplate. Through the medium of the urim and thummim I translated the record, by the gift and power of God. In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era."

Thus prates the prophet. Nor does his marvellous story end here. Giving full play to his fancy, substituting fiction for facts, he recounts some of the leading wonders of the book more in detail, showing the origin of the Indians, and asserting that our Saviour appeared on this continent after his resurrection, established his church here as he had done in the east, and, finally, to account for the plates, he adds:

"That the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, &c., and to hide it up in the earth, and that it should come forth and be united with the Bible, for the accomplishment of the purposes of God, in the last days."

This is the style in which the impostor endeavored to impose upon the credulity of the ignorant and unsuspecting, and to prepare a foundation for his own authority, and his feigned religion. Without one word of truth in all he advanced, without a shadow of reality in all he pretended, without one particle in his composition that savored even of extra gifts, he still succeeded, whether by craft, or cunning, or high-handed deception, in deluding some of his neighbors. True, his success was not immediate, nor rapid in the beginning. For, according to his own showing, nearly three years had passed away before there were converts enough to make a commencement. In his own words:

"On the 6th April, 1830, the 'church of Jesus Christ of Latter Day Saints' was first organized, in the town of Manchester, Ontario county, state of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance."

Their numbers soon began to swell. A great variety of visions, and miracles, &c., are reported to have taken place, for which there is no better authority than Joe's assertion, little as that is. Frequently there were published the detection and exposure of the attempted miracles of Joe, or his preachers, yet they none the less stoutly continued to claim the power of performing them. Being men destitute of principle and character, they regarded little a mere public exposure.

Such, then, is the reputed origin of the Mormons. Little need be said of their doctrine, if any they have really defined. For although Joe Smith has given a formal profession of their faith, the history of his career proves that he adhered to it not very scrupulously, since he had a new revelation whenever it suited his purpose. His published creed shows

that his system is a combination of many of the past and present condemned heresies, with some few of his own peculiar errors interwoven. Here is its avowed doctrine:

"We believe in God, the eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel.

"We believe that these ordinances are: 1st. Faith in the Lord Jesus Christ. 2d. Repentance. 3d. Baptism by immersion for the remission of sins. 4th. Laying on of hands for the gift of the Holy Ghost.

"We believe that a man must be called of God by 'prophecy, and by laying on of hands' by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

"We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, &c.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

'We believe the Bible to be the word of God as far as it is translated correctly; we also believe the book of Mormon to be the word of God.

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel, and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisal glory."

This is the medley which the false prophet has put together as the form of his belief. It would be ill-spent labor to refute such a combination of errors, fanaticism, bold presumption, and visionary expectations; because a mere statement of the doctrines, and the history of the sect, are a sure and ample refutation.

Soon after the organization of the society, Joe and his band of followers, now considerably increased by new recruits, determined to remove from New York to Ohio, there to build up Zion. Having already seen a great deal that Joe had to say respecting himself up to this period, fairness demands that the opinions of others in his regard should also be heard; more especially of those among whom he sojourned previous to his departure for the west. Closely observed by his surrounding neighbors from the time he first revealed his lofty pretensions, they must be accredited as competent witnesses to testify to his character and demeanor. Moreover, their evidence concerning his original disciples—also their neighbors—must be equally authoritative. With the views thus, as it were, of the two sides weighed together, a just estimate may be formed of the characters in question. A knowledge of character will aid us vastly in appreciating motives. Up to this time Joe's life was comparatively secluded, extending his name little beyond the limits of his immediate neighborhood. On this account, the testimony of those among whom he moved is the only reliable source through which an insight into his early character can be obtained. From about the period of his departure from New York, his career became notorious, enabling the public mind to form a deliberate opinion in his regard, without any individual evidence. Soon after he reached Ohio, the certificates here given were obtained for the purpose of showing the people at large the depraved characters of the Mormon leaders, more especially of the prophet himself, and are thus prefaced by the author of the "Authentic Account:"

"The founders of the sect, comprising the prophet, his brothers and parents, were unprincipled, depraved, and shiftless. Instead of resorting to habits of industry for their maintenance, they relied upon *imposition* as the means of acquiring their daily bread. They consequently professed to be 'money finders,' or 'money diggers;' and Joe was the *magician* who, by the aid of a charmed stone he professed to be in possession of, that the hidden treasures of the earth were to be found. The following certificates of character, made by many of the most reputable citizens of Palmyra and Manchester, New York, sustain most fully my assertions concerning Joe Smith, as well as his parents:

"PALMYRA, *December* 4th, 1833.

"We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying that we consider them *destitute of that moral character* which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects, spent much of their time *in digging for hidden treasures.* Joseph Smith, Sr., and his son Joseph, were, in particular, considered *entirely destitute of moral character, and addicted to vicious habits.* And in reference to all with whom we are ac-

quainted that have embraced Mormonism from this neighborhood, we are compelled to say, were very visionary, and *most of them desitute of moral character*, and without influence in this community; and this may account why they were permitted to go on with their impositions undisturbed. . . .

"Geo. N. Williams,
Clarke Robinson,
Lemuel Durfee,
E. S. Townsend,
Henry P. Alger,
C. E. Thayer,"

and forty-four others, whose names we omit, to save space.

"MANCHESTER, *N. York, Nov.* 3, 1833.

"We, the undersigned, being personally acquainted with the family of Joseph Smith, Sr., with whom the celebrated Gold Bible, so called, originated, state that they were not only a *lazy, indolent set of men, but also intemperate, and their word was not to be depended upon.*

"Pardon Butts,
James Gee,
Warden A. Reed,
Abel Chase,"

and seven others.

Such is the reputation the Mormon leaders bore with them to the state of Ohio, exhibiting them as abandoned and dangerous characters. They settled at Kirtland, and there commenced building their Zion. Joe, in the history of his life, entirely omits any notice of his having been in Ohio, and that *for good reasons.* The Mormons by this time had become notorious throughout the union. Public attention was fixed upon them. In addition to prophesying, Joe commenced banking and swindling, by which he improved neither his own reputation nor that of his sect. Whilst sending out apostles to propagate his false doctrine, he was zealously engaged in sending forth his spurious, irredeemable paper to cheat the public. Speculation, banking, and swindling, it appears, were not foreign to the prophet's mission! After having defrauded the community of a large amount of money, as Joe's bankrupt schedule, filed in this state, shows, they, compelled by the force of public opinion, left Ohio, and sought a new home in the western portion of Missouri. Previous to their decamping, the prophet asserted that he was favored with a revelation from the Almighty, in which the western part of the state of Missouri was pointed out as the promised land upon which the chosen people of God were to build up Zion, and there await the second advent. This move was made in the year 1833. Selecting a desirable location upon unentered land in Jackson county, they commenced *a second time* erecting their Zion. For a season they here increased with unexampled rapidity, and, as their numbers augmented, the designs of the prophet became more and more apparent. Emboldened by success, they committed many depredations, through the injunctions of the prophet, upon the liberty, the property, and the lives of many of the citizens of Missouri. Their nearest neighbors were that hardy race of pioneers who, foregoing the comforts of more refined society, sought a home in the bosom of the untamed forest, regardless of its perils and its toils. With these bold and adventurous spirits the Mormons came in conflict. Joe has endeavored to stigmatize them as the vilest banditti, restrained by no law, and guided by neither principle nor reason, and this to account for the hostility that soon sprung upon between them and his disciples. There are strong reasons for believing that there was transgression on both sides. The citizens were convinced, from the aggressions of the Mormons, that to them they must either submit or that every member of the sect should be driven away. The latter is the alternative they resolved upon, and executed. The Mormons were doomed to receive the vengeance of an exasperated populace, and to experience the mercies of an infuriated mob. However manifold were their crimes, they had a right to expect in a civilized country immunity from at least lawless punishment. Their crimes might have been reached and punished by the constituted authorities of the land, had their power been duly exerted. After the Mormons had gone to Illinois, Joe Smith was indicted in Missouri, says the "Authentic Account," "for the crimes of theft, arson, murder, and treason. And although requisition upon requisition was made by the executive of Missouri upon the executive of Illinois, for the delivery of Joe Smith for trial, by the aid of his *political* as well as *moneyed* influence, he was always successful in escaping and evading the ends of justice."

The flight of the Mormons from Missouri took place in November, 1838, after having spent five years there; part of the time in Jackson and Clay counties, and part of the time in Caldwell and Davies counties. Public

odium, excited by their crimes, drove the Mormons from Missouri, as already stated. It is curious to see the account Joe himself gives of the cause of their final departure from that state:

"We were not allowed to live in peace; and in 1838 were again attacked by mobs; an exterminating order was issued by Gov. Boggs, and under the sanction of law an organized banditti ravaged the county, robbing us of our cattle, sheep, horses, hogs, &c.; many of our people were murdered in cold blood, * * * * * and we were forced to sign away our property at the point of the sword; and * * * * from twelve to fifteen thousand souls, men, women and children, were driven from their own firesides, and from lands for which they had warranted deeds, to wander houseless, friendless and homeless (in the depth of winter), as exiles on the earth, or seek an asylum in a more genial clime, and among a less barbarous people."

Were facts as Joe represents them, the Mormons would be a fair example of persecuted innocence. One of his statements should be corrected here: he states the number of his sect at twelve or fifteen thousand; other authorities reduce the number to about one-fourth of that. To Illinois they now directed their steps, and recrossing the Mississippi, they made a stay at Quincy. They were kindly received and treated, they excited the sympathy of the people, by reciting their persecutions, their wrongs, their sufferings and their privations. Here they remained until the prophet purchased the present site of their city, Nauvoo. Geo. T. M. Davis relates that:

"Hither he repaired with all his forces, and aided by *another revelation* from God (as the impious wretch asserted), proclaimed . . . . . that the place where he was then located had been designated by the Most High as the very spot where the temple of the Lord was to be erected."

Nauvoo is favorably situated for commerce on the Mississippi, in Hancock county, Illinois. They commenced building the city in the year 1839. It now numbers upwards of fifteen thousand inhabitants. The legislature of Illinois in 1840 gave it a charter conferring unprecedented powers and privileges. This short-sighted act is attributed to the fact that the Mormons, increasing so rapidly, soon held in their hands the balance of political power in the county; both parties, wishing to conciliate their favor, yielded to their demands, unreasonable as they were. The legislature passed the act of incorporation *sub silentio*, without its undergoing the usual form of being read before the house—relying entirely upon the favorable report of the appropriate committee. Among many other powers, this charter authorized the city to form the Nauvoo legion, which was to be under the control of the corporation, and not under the militia laws of the state, except in cases of war or rebellion. It also gave power to establish a court of record, to be denominated the municipal court of the city of Nauvoo, the presiding officers of which were to be the mayor and aldermen of said city. This court was also empowered to issue the writ of habeas corpus, and to determine all cases that might arise under the ordinances of the city. These privileges almost erected the city into an independent government within the state. Such are some of the powers with which the city was clothed, and which we must bear in mind to understand clearly events that grew out of them.

Having the city thus organized to his liking, Joe was prepared to make further advances in his schemes and operations. He accordingly commenced a building, huge in dimensions and odd in construction, which they denominated the temple. Describing this edifice, Joe impiously says:

"The temple of God, now in the course of erection, being already raised one story, and which is one hundred and twenty feet by eighty feet, of stone, with polished pilasters, of an entire new order of architecture, will be a splendid house for the worship of God, as well as an unique wonder for the world, it being built by the direct revelation of Jesus Christ for the salvation of the living and the dead."

Emissaries were also sent from Nauvoo to England, Ireland, Scotland and other parts, who made converts to their delusion. As soon as converted, they repaired to Nauvoo, the "city of the chosen people of God." Joe about one year since wrote that "Missionaries of this church have gone to the East Indies, to Australia, Germany, Constantinople, Egypt, Palestine, the Islands of the Pacific, and are now preparing to open the door in the extensive dominions of Russia." Throughout large portions of the United States their preachers have rambled, and preached, and sometimes gained proselytes. Ignorant themselves, they succeed mainly among the ignorant. Bold and presumptuous, they thrust them-

selves forward wherever they can. Vulgar curiosity often gains them an audience, where their dulness would insure them as little heed as the voice of one in the wilderness. Considering their well-told tale of the Golden Bible, the easy conditions required for conversion, the hopes held out of better prospects in life, and the proneness of people to grasp at novel absurdities in religion and to be swayed by fanaticism, it is not surprising that Mormonism has increased with alarming rapidity in many sections of our country, as well as throughout the lower and more ignorant classes of England. Of the exact number of this sect there can be no certainty: Joe Smith thought before his death that there might be one hundred and fifty thousand, scattered over the various nations of the earth. He undoubtedly overrated the number very largely.

As the Mormon strength increased, the prophet gradually developed more and more his ulterior views and hopes. His deluded followers reposed in him a confidence beyond all credence. He was rogue enough to cherish it by means fair and foul. He pretended to receive weekly direct revelations from heaven, which he delivered to the Mormons, who received them with devout reverence. Thus every new project, or every change in old ones, was authorized by a revelation made to the prophet! This blind confidence could not be destroyed, even by those who seceded, and published candidly the impositions practised by Joe, and the immoralities sanctioned by his authority and example; because his policy in all such cases was to defame their character to such a degree as, in the minds of his disciples, to render them unworthy of belief. Many did at various times renounce this pernicious religion: some who honestly yet ignorantly embraced Mormonism, and afterwards saw through the delusion and forsook it. Others who through interested motives adhered to the prophet, but who at length becoming disgusted with him, or finding that their speculation was not realized to the full extent of their hopes, left the "saints." All these and their united efforts were unavailing. The sect in the aggregate increased. Joe enlarged his pretensions until he eventually caused himself to be crowned king. This portion of Joe's history is not so generally known as most others: it is, however, well described in the "Authentic Account," p. 7.

"The great aim of Joseph Smith was evidently to clothe himself with the most unlimited power, civil, military, and ecclesiastical, over all who became members of his society. And to that end his whole efforts were put in requisition, from the day of their organization under their charter, down to the hour of his death. The first step taken by him was to satisfy his people that he had received a revelation from God, disclosing his origin, as well as that of his wife, and detailing the events that were to occur, as well as the part he and his descendants were to take in their consummation. This he succeeded in, and gave the following as the substance of his revelation. He stated that Emma, his wife, was of Indian descent, in a line from one of the tribes of Israel. That he (Joseph) was descended from Joseph of old through the blood of Ephraim. And that God had appointed and ordained that he, with his descendants, should rule over all Israel, meaning the Latter Day Saints or Mormons, the Indian tribes, and ultimately the Jews and gentiles. That the authority with which God had clothed him, being "*jure divino*," extended over all mankind, and was paramount and superior to any human authority. Joe further stated that God had revealed to him that the Indians and Latter Day Saints, under Joe as their king and ruler, were to conquer the gentiles, and that their subjection to this authority was to be obtained *by the sword!* From this revelation, he enforced upon them that it was necessary he should be crowned king, and they, believing in the gross imposition, yielded to his edict. Joe was accordingly *crowned king* under God, over the immediate house of Israel. This ceremony was performed in 1842, by a council of fifty in number, denominated the '*Ancient of Days.*' And thenceforword his authority as such was recognised and obeyed by the church and its authority in all respects and under all circumstances. The peculiar attributes of his power Joe insisted were—that he could direct the actions of the entire house of Israel—that they were bound to obey his commands, *whatever they might be*—and that finally the whole earth was to become under subjection to him. He further impressed upon the council crowning him, that God's desire was, as revealed to him, (Joe) that, for the time being, this was to remain a *perfect secret* until God should reveal to the contrary. And accordingly Joe swore them all to present secrecy, *under the penalty of death!* It is also a fact, ascertained beyond controversy, that the Indian tribes of Sacs and Foxes, Siouxs and Pottowattomies, were consulted, and their assent obtained previous to the *mock* crowning of this unmitigated impostor, and that delegations were sent to Nauvoo from each of the above tribes about the time of the ceremony being performed by the council of fifty. These delegations of Indians were seen by hundreds and hundreds at Nauvoo, but the object of their visitation never was ascertained

without the pale of the church, until secessions commenced taking place from the Mormons."

These facts are derived from the only source that they possibly could—from some of those who aided in the ceremony, but who have since left that perverse sect. In his manifold character Joe must have wielded an unlimited influence over the *faithful.* He was at once a king, a prophet, general of the Nauvoo legion, commissioned by the state authorities,—mayor of the city and presiding officer of the municipal court. He was also trustee of the Mormon church, and in his name held all the property, and in his hands held most of the treasures belonging to individual Mormons. In addition to all this, he aspired to the presidency of the United States, for which he had been nominated in Nauvoo a few weeks previous to his massacre. His power was not merely nominal—he used it freely, at least for evil. Frequently by it he baffled the laws of the state, and was liberated from the custody of the officers of justice, particularly so when under arrest as the instigator of the attempted murder of Gov. Boggs, of Missouri. The municipal court, the jury, and most of the officers in the county of Hancock where he resided, were Mormons. An intimation of his wish would insure any decision. In virtue of the charter, the city of Nauvoo defined by ordinance that no person should be taken without the limits of the city, upon any charge or process, issued from any court, either state or federal, until that person had been brought before the municipal court, by writ of habeas corpus, and his guilt or innocence determined there; and that if the judgment of the court were in favor of the accused, he *should be discharged.* Under this ordinance Joe Smith, when arrested upon process issuing from courts of Illinois, as well as upon requisitions from the governor of Missouri, caused himself to be taken before the municipal court, of which *he was the presiding officer, and discharged from arrest!* In like manner other Mormons were rescued from the hold of the law, and justice was impeded. Such proceedings as these exasperated the neighboring settlers against them, and induced them to believe that the law could not be brought to bear upon the guilty Mormons. Alleged depredations committed by the Mormons on the bordering population increased the hostility between them. To add to the excitement, false rumors and accusations against them were actively circulated; so that finally both parties were openly arrayed one against the other. Many other minor circumstances seemed to keep up this unhappy state of feeling. Even the political course of the Mormons gave umbrage. The cause of this is ably set forth by the Hon. D. L. Gregg in his celebrated speech, recently delivered in the Illinois legislature, in favor of modifying the Nauvoo charter.

"In additon to this," says he, "their conduct in political matters created a prejudice against them in the minds of many. Led by choice, or forced by circumstances, they gave their votes as one man; they were a political unit, and were regarded as the unprincipled supporters of the highest bidder for their suffrages. The bitter feelings thus generated against them, spread wider, and settled deeper; hatred begot hatred;—revenge brought retaliation; and all was consummated in a crime disgraceful to our country. The abuses that have arisen are not wholly chargeable against the Mormons—they were surrounded by persons ready to misinterpret their motives, and misconstrue their conduct. The prejudice against them was sown abroad, and at length the whole country was aroused in opposition to the new sect."

What made the citizens in general more disposed to believe every evil report that reached them, was the well known immorality of many of the Mormons, and particularly of the prophet. He had been indicted by the grand jury for perjury and adultery. "He has," says the Authentic Account, "outraged every feeling of decency and humanity in the gratification of his beastly propensities, which has caused his wife three times to separate from him." Thus many facts and fictions combined to augment the deep-seated prejudice against this ill-fated people, until in June, 1844, it was vented in the assassination of their leaders.

The murder of Joe and Hyram Smith is not only an important event in the history of Mormonism, but a sad one in the annals of our country. It is a point respecting which contradictory accounts have been circulated, so that, to arrive at the truth, no little caution must be used. In view of all the facts, it is clear there has been guilt on both sides. To understand the subject, we must bear in mind the highly exasperated state of public feeling for months before the assassination. The facts which preceded, and eventually led

to the massacre, are these:—Some Mormons, of high standing, seceded from the sect, and established in the city of Nauvoo a paper, entitled the "Nauvoo Expositor," having for its object the exposure and explosion of Mormonism. The first number was issued, and abounded in the disclosure of the fraud and infamy practised by the Mormons, and more than all, by the prophet himself. By a clause in the city charter, the council of Nauvoo was empowered to "*define and abate nuisances.*" Joe and the council met. The "Nauvoo Expositor" was *defined* to be a nuisance, and ordered *to be abated.* In obedience to this ordinance the city marshal proceeded, with his posse, on the 10th day of June, 1844, and *abated* the nuisance by destroying the press, type, &c. The owners repaired to Carthage, the county town, and obtained from a justice a process for riot against the Smiths, and all others concerned in the destruction of their press. The officers apprehended some of the rioters; the usual *panacea* for all Nauvoo culprits was sought—the writ of *habeas corpus!* By it they were taken before the municipal court, went through a mock trial, and were declared by the Mormon judges "*honorably discharged.*" The officer returning to Carthage, and declaring his inability to serve the process on all on account of the resistance made by the Smiths, a posse was ordered out to aid the civil process, and a deputation was sent to the governor conveying to him information of the whole proceedings. Whilst the posse was being raised, and the governor was hastening to Carthage, the Mormons were providing ammunition, organizing their military forces, and placing the city in a state of defence. There was ample reason for believing that the officers and the posse could not arrest the offenders whilst they had to encounter the opposition of the "Nauvoo Legion," which was ordered to resist to the last the arrest of any of the persons named in the process—thus making an open resistance to the execution of the laws! Gov. Ford, however, entered into negotiation with the authorities of Nauvoo, and finally succeeded in inducing Joe Smith and the others charged with riot, to surrender themselves, under the assurance of executive protection. The accused repaired to Carthage, gave security for their appearance at court to answer the charge of riot; but before these proceedings had terminated, a writ was served upon Joe and Hyram Smith, upon a charge of *treason*, and they were remanded to prison to await their trial the next day, when it was believed the witnesses would all be in attendance. This occurred on the 25th of June. Every hour added to the popular excitement. Troops were despatched to maintain peace in and about Nauvoo. On the 26th the prophet and his brother Hyram were brought before the court for examination, but their counsel wished it to be deferred another day. They were returned to prison. Threats were made by the populace that the Smiths should never leave Carthage alive. Previous to this, on the 25th, the governor had pledged the faith of the state to the Smiths that they should be protected. The following day he visited them in the prison, and repeated his promise. The next morning he disbanded all the troops except two companies to guard the jail, and another company of horse. This step has been blamed, yet the governor was in a critical position. The troops assembled to enforce the law, had themselves become turbulent, and threatened the extermination of the Mormons. Scattering the troops, by sending them home, it was hoped would be the best. Most of them returned home immediately. Many who wished to attack Nauvoo were displeased. The Mormons murmured, because they relied upon the troops for protection. Such was the state of affairs at Carthage; about noon the same day the governor departed for Nauvoo to calm the excitement there. Of the two companies left to guard and protect the prisoners, eight persons were placed on duty around the jail, and the others were encamped in the public square, about one hundred rods distant. At 6 o'clock, P. M., an armed mob of painted men, numbering about one hundred and fifty, came from the direction of Warsaw to the jail. A demand was immediately made upon the guard of eight men to deliver up the Smiths, which was promptly refused. The mob rushed into the prison, and *the guard fired over their heads.* The tragedy which ensued is thus described by the author already frequently quoted:

"Five minutes, to the very extent, did not transpire from the first demand upon the guards for the prisoners, until the deed was committed, and the assailants had retreated from the ground. Upon the first discharge of

musketry from those without the room, Hyram Smith was instantly killed, and Taylor, the editor of the Nauvoo Neighbor, wounded with at least four bullets. Joseph Smith, the prophet, fired his six barrel revolving pistol three times, and one of the balls took effect in the wrist of a man named Wills, who was among the assailants, as is generally acknowledged. The prophet, immediately after discharging his pistol at those within the jail, retreated to the window and sprung upon the sill, with the design, as is believed, of jumping to the ground and attempting an escape. Upon reaching the window, and throwing aside the curtain, and perceiving unexpectedly a large armed force in disguise at the end of the building, upon the ground, he exclaimed 'Oh, my God!' when a number of muskets were, with the rapidity of thought, discharged at the unfortunate wretch, five or six of which took effect. He fell, head forward, to the earth, and was dead, as I am informed by one who examined him immediately on falling, when he struck the ground. He was wounded in the breast by five or six different shots, either of which would, in all human probability, have proved fatal. Hyram Smith was wounded in the head, one of the balls passing immediately under the eye ball, another through the neck, and the residue through his body. . . . . There were, in addition to those disguised, . . . about three hundred others who were not disguised, and who remained at a short distance from the jail in ambush, as a reserved corps, should further assistance prove necessary."

Thus perished Joseph Smith, the Mormon prophet, on the 27th day of June, 1844, a victim to the furious mob spirit which, for a few years past, has tarnished the fair fame of our country. Since his death there has been much confusion among the Mormons; some have made settlements in Iowa and other parts of the west; the most are still in their "Zion." The charter of Nauvoo has been unconditionally repealed by the legislature of Illinois. Public curiosity is excited to know whether Mormonism shall continue to increase, or whether it has lived out its day of iniquity, and must quickly wither away and die. Time will answer.

MY NATIVE LAND.

LET others sing of brighter skies,
  Of milder climes, or sweeter flowers;
Of lofty pyramids that rise
  T' aerial height, enchanted towers,
Proud monuments of ancient art,
  Or Ætna's fires—in very sooth
I chide them not; yet *my* fond heart
  With rapture turns to *thee*, whose youth
And buoyant promise now do stand
Pre-eminent, MY NATIVE LAND!

Thy lakes, like molten silver seas,
  Thy mountains bright with rainbow hues,
Thy boundless plains, majestic trees,
  And valleys, where kind nature strews
The richest verdure, waterfalls,
  Whose thunders wake the solitudes;
Thy caverns, in whose trackless halls
  The curious traveller ne'er intrudes;
Thy noble rivers, wide and free,
That roll in silence to the sea:

Thy waving forests, in whose shade
  The wild deer sports at liberty,
Where once the savage warrior swayed
  His ruthless power right royally;
Thy skies piled up with gorgeous clouds,
  Thy mellow autumn's golden sun,
Thine evenings fair, ere darkness shrouds
  The scene, or when the moon has won
The sceptre, and assumed her reign
O'er earth's broad face, and ocean's main.

When thunder roars, and lightnings flash,
  When storms terrific o'er thee rave,
When forests groan, and proud oaks crash,
  When wave leaps madly over wave;
When all the winds, in furious strife,
  Contend alone this fearful tide,
And earth, and sea, with ruin rife,
  Portend destruction far and wide:
E'en 'mid this tumult, *thou* dost stand,
In grandeur peerless, NATIVE LAND!

E'en as a gem, from the deep sea,
  Outshines its foil, so THOU hast done
All other lands; they turn to thee,
  As turns the sunflower to the sun.

Old ocean's waves, both east and west,
Thy boundaries are. From Libra's line,
Unto the frigid north, thy crest
Waves proudly. The domain is thine;
Unnumbered millions bow to thee,
Thou darling of the brave and free!

Unconquered Britain ruled the waves
In by-gone days, but now she yields
Before the gallant flag that braves
Her fleets; for well fought fields
And matchless deeds of valor won
Freedom for those her haughty power
Would have enslaved; and many a son
Of liberty now hails the hour
When first our valiant sires withstood
Her despot rule in fields of blood.

Sons of America, proclaim
With triumph to the admiring world,
Thy cherished country's brilliant fame!
Say: Freedom's flag, here first unfurled,
Waves gracefully o'er many lands,
And many a sea; and every race
From old Circassia sprung, now stands
United here, while every face
With hope and cheerful ardor blooms,
For freedom's sun the land illumes.

Columbia's daughters, too, I ween,
Would gladly swell the rapturous song,
And, 'neath the placid silvery sheen
Of Luna, modestly prolong
The grateful theme; for woman's pride
Enkindles, as she chants the deeds
Of those who stemmed oppression's tide;
And *her* fond heart, by far exceeds,
In thrilling pathos, *his* whose soul
Will dare stern death, and spurn control.

America, the chosen spot
O'er which the eagle spreads his wings
Protectingly!—one only blot
A shadow o'er thine ermine flings.
And, oh! ere history's muse shall weave
Thy story, may the blight, that now
Mars thy fair beauty, cease to grieve
The patriot's breast; and may thy brow
Be girt by honor's brightest crown,
Thy fame the day-star of renown!

Dark bigotry has raised his hand,
Despoiling God's most holy shrine.
Rise, in thy majesty, proud land,
And let thy just decrees outshine
His lurid torch. Let not the eye
Of shrewdest chronicler e'er see
The trace where this foul fiend passed by.
Let freedom e'er thy motto be,
And then to after times thou 'lt stand
A beacon-light—MY NATIVE LAND. S. R. T.

Louisville, Ky., April 2, 1845.

THE AUSTRIAN SYSTEM OF PUBLIC EDUCATION.

BY J. F. MELINE.

(From the April number of the Western Literary Journal and Monthly Review, which was kindly sent to us by the author.)

Concluded from p. 323.

YSTEM OF POPULAR EDUCATION.—The leading object of this system is to give the people an education calculated for their situation in life, and founded upon religion, to exercise their memory, to develop gradually their intelligence, to inculcate principles of morality and respect for authority. A system like this, philosophically conceived, and whose success depends entirely upon its being fully and accurately carried out in the spirit of its founders, might yet fail, through the difficulty of procuring teachers sufficiently intelligent to appreciate and put into practice its maxims. To avoid this, the teachers are enjoined to follow the method of instruction prescribed in a Manual of Schools (Methoden Buch) written for the express purpose, and to use no other elementary works than those especially pointed out. This manual lays down with preciseness what is to be learned and taught in the elementary schools. Among other counsels given to the tutors for the intellectual direction of the children under their care, we find the following: "It is not necessary to give them other ideas than those fit for their rank. Above all, they should be accus-

tomed to obey and respect authority, and this respect should form the motive of their obedience. Example, in this matter, will be the best lesson. The books used in the schools should contain examples likely to affect their minds, but the teacher must attend to their development." "Clergymen, in particular, are charged with this, for it is their duty to form the morals of the people."

The Manual remarks in another place, "Memory is the chief faculty of children; it is, then, especially requisite to form it properly. It should, nevertheless, be remembered that memory alone should not absorb all the cultivation, but that it is also necessary to be careful of the education of the mind and the heart."

It has been remarked that Austria, more than any other country, appears to be penetrated with the importance of the influence exerted upon society by education. Her children are her future subjects, and her object is to form them in childhood such as she wishes them to remain through life. "To blame this spirit," says M. St. Marc Girardin, "is to blame the government, for the one depends upon the other." We find here no practical contradiction between education and policy, as in other states where one direction is given to the schools and another to society. To teach each one what is absolutely necessary to know in order to exercise his calling in the best possible manner, but nothing more; to neglect nothing to develop the intelligence of the mechanic in the sphere of his vocation, to avoid teaching him matters that have nothing to do with his profession, and of which the inevitable effect would be to give him wants that he could never satisfy; such are, in all its stages, the principles of popular education in Austria.

Division of schools.—The Austrian public schools are divided into three classes, viz.

1. The elementary schools (trivial schulen).
2. Primary superior schools (haupt schulen).
3. Practical schools (real schulen).

1. *Elementary schools.*—There is one in the neighborhood of each parish church. In places remote from this point, if there are one hundred children of an age to go to school within a circle of two miles, a school must be established.

The elementary (trivial) and superior (haupt) schools are not, strictly speaking, different establishments, but different degrees of the same establishments. There are, in all, four classes in the two schools, two of which are in the elementary schools. In the first class, which lasts two years, children are taught the alphabet, reading printed and written characters, the smaller catechism, and the first exercises in writing and mental arithmetic. In the second class, which lasts one year, religious instruction, reading and writing are continued, to which are added orthography, arithmetic, and the composition of easy sentences. The catechism is taught by the curate of the parish. The Lancasterian method of mutual instruction is expressly forbidden. Wherever it is possible, there is a separate school apartment for girls, in order that the more appropriate instruction for each sex may be given from the beginning. In the village schools, where the children belonging to the different classes attend the same schools, there are five hours' attendance each day, viz., in summer three hours in the morning for the second class, and two hours in the afternoon for the first; in winter two hours in the morning for the first, and three hours in the afternoon for the second. The school authorities have it in their power to modify these arrangements, so as to conciliate as much as possible the obligation of attending school with agricultural labor. In all cases, the instruction in these schools is given in the language of the country.

Superior schools.—In order to enter the first class of the superior schools, a satisfactory examination must be passed on the matters taught in the elementary schools. If the examination be unsatisfactory, the pupil must repeat the course of the second elementary class. In the third class (first of the superior schools) the pupils receive religious instruction (including the history of the Bible and the Gospels),* reading, writing, orthography, arithmetic, German grammar, exercises in

* "Moreover, I found, to my great surprise, that not only is the Bible—a German translation of the vulgate—not proscribed, but that it is to be found in every school, and sometimes in the very cottages. So mistaken is the prejudice which charges the Romish clergy in general with waging a war of extermination against the written word of God."—Germany, Bohemia and Hungary, visited in 1839, by the Rev. G. R. Gleig, M. A., Chaplain to the Royal Hospital, Chelsea. 3 vols. London, 1839.

composition, and for those children who are to enter the gymnasium, the elements of Latin.

Thus far, instruction is obligatory. The studies of the third class complete the system of elementary instruction. Upon leaving it, some of the pupils return to their homes with the obligation of attending the Sunday schools until their fifteenth year; others enter the lyceum or gymnasia, or go to the fourth class of the superior schools. In this class, which is divided into two sections, occupying a year each, besides the subjects taught in the third class, instruction is also given (with special reference to the occupation for which the child is intended) in the higher branches of arithmetic, geometry, mechanics, architecture, natural history, geography (first year of Austria, second year of foreign countries), physics, drawings of flowers, ornaments, plans, and machines. In each provincial capital there is a model superior school, connected with which is a course of pedagogy for the instruction of schoolmasters.

The principal recommendations of the Manual, with regard to the studies pursued in the primary schools, are the following:—They evince the decidedly Austrian taste for the practical and useful. Instruction in religion is to be conformable to and regulated by the catechism. In reading and writing, care must be taken that both be done with facility and distinctness; no finish and grace is required; no calligraphy, a plain current hand suffices. In teaching grammar, there is no necessity for going into philosophical definitions. Composition should be taught more by exercises than by arid rules. Particular care should be taken to teach the styles of letters, receipts, accounts, &c.

In the third and fourth classes of the primary schools nothing is to be taught that has not some connection with the subjects already learned, giving, at the same time, the child's intelligence more liberty and self-development. As the fondness for universal knowledge is no where more useless than in ordinary life, where good sense is the most especial requisite, and as a life of labor and business is to be that of the far greater number of the pupils who attend primary schools, the teachers are to guard against instilling this dangerous mania. They must not apply themselves exclusively to the development of the memory, but endeavor to exercise the intelligence of the pupils on the subjects taught, and accustom them to discriminate.

The following statistical table, compiled from official sources, shows the number and character of the elementary schools, and the number of children in attendance upon them during the year 1839, and, in some points, a comparative view of their condition in preceding years. Hungary is not included in it.

Statistical View of the ELEMENTARY SCHOOLS IN THE EMPIRE OF AUSTRIA, FOR 1839.

PROVINCES.	SCHOOLS.				SCHOOLS DIVIDED ACCORDING TO RELIGION.			Auxiliary Schools	Number of Teachers and Assistant Teachers	Expense in Florins	Children from 5 to 12 years of age capable of attending School	Number in attendance	Number in attendance out of every hundred of age to attend		
	Superior Schools	Elementary Schools	Girls' Schools	Total	Catholic	Non-Catholic	Jewish						1839	1837	1830
Lower Austria	22	1,046	32	1,100	1,096	5	..	1,019	3,339	341,007	157,105	154,179	98	98	97
Tyrol and Vorarlberg	15	1,378	225	1,618	1,617	.....	1	1,191	3,724	101,436	106,439	107,507	101	91	97
Upper Austria	8	610	8	626	611	15	..	606	1,832	185,871	90,576	86,485	95	94	93
Moravia and Silesia	25	1,840	21	1,886	1,791	61	34	1,855	4,425	264,706	287,732	272,638	95	94	92
Bohemia	45	3,383	42	3,470	3,400	54	16	3,431	7,142	475,967	526,569	494,229	94	93	91
Styria	8	605	11	624	620	4	..	567	1,601	89,626	101,990	76,869	77	81	73
Lombardy	63	2,068	1,434	3,565	3,565	.....	..	230	6,437	512,023	336,401	179,842	53	53	58
Carinthia & Carniola	9	347	9	365	334	31	..	401	876	110,545	85,533	27,817	33	33	32
Venice	25	1,554	34	1,613	1,613	.....	..	.....	3,165	314,277	252,264	78,167	31	33	31
Dalmatia	7	46	6	53	53	.....	..	.....	144	19,370	17,978	3,624	20	20	19
Galicia	32	1,808	29	1,869	1,793	75	1	591	2,942	124,627	514,308	67,278	13	13	11
Coast	15	76	20	111	101	6	4	84	327	65,738	59,250	9,917	13	12	13
Military Frontier	24	1,059	30	1,113	569	542	2	776	2,128	130,598	126,674	64,550	50	49	37
Transylvania	45	1,195	282	1,522	278	1,244	..	30	1,930	60,000	66,818	50,394	75	75	91
Total in 1839	343	17,009	2,184	19,536	17,441	2,037	58	10,781	40,012	2,795,791	2,729,537	1,673,496			
" in 1837	315	15,130	1,849	17,294		2,122			23,865	2,500,000	2,755,201	1,675,145			
" in 1830	243	13,975	1,419	15,637		234					2,452,998	1,470,556			

The reader will remark the discrepancy in the number of pupils in attendance at school with the number of children in the Tyrol. This is evidently an inaccuracy; and, in all probability, the proportion for Lower Austria is not so large. On the other hand, the returns for several other provinces (Galicia and the Coast for instance) are certainly too low. The number of sick and infirm children, who are sent to school at an advanced age, and the number who receive instruction at home, will readily suggest themselves as some of the causes of the discrepancy. In addition to the proportion for Lombardy, 5,000 children receive an education in the boarding schools (convicte), poor houses, and orphan asylums, not included in this computation. For Venice more than 5,000 children are educated in orphan asylums and other institutions. The whole number of children of age to attend and in attendance in Dalmatia and in Transylvania as stated, is for 1837. In the whole number of teachers for 1839 are included 9,186; assistant teachers not reported in 1837.

If to the 19,536 elementary and other primary schools we add the 10,781 auxiliary schools, we have a total of 30,317 public schools, which, divided among the population of 23,783,496 (Hungary not included), yields a proportion of one school for each 780 inhabitants. According to an official statistical statement in the Prussian Staats-Zeitung of October 29, 1838, there were in the Prussian monarchy in 1837, 22,910 elementary schools, 307 mittel schulen, making a total of 23,217 schools, which, divided among the Prussian population of 14,098,125, gives one school in 607 inhabitants. This disproportion will not be so great if we take into consideration: *First*, that the population of the fourteen Austrian provinces included in the school estimate is much more dense than in Prussia—viz: in Austria 3,814 inhabitants and in Prussia 2,816 inhabitants to the square geographical mile. *Secondly*, that in Prussia five-sevenths of the population are Germans, whilst in Austria, of the twenty-four millions included in the above table, scarcely six millions are Germans. This difference merits consideration, when we reflect that the attendance of the German population, from their habits and tastes, is voluntary; while the difficulty of compelling the Galician peasant, the Morlachs, the Montenegrins, Wallachians, and other half civilized people of the remote provinces, is very great, and one scarcely to be appreciated out of Austria.

In the separate provinces, it will be perceived that the proportion of schools is greatest in the Tyrol.

Tyrol, (population German and Italian, proportion 53 of the former to 30 of the latter), one school in	503	inh'nts.
Lombardy, ...	700	"
Military Frontier, ...	890	"
Moravia (Slavonian and German, 15 to 4), ...	1130	"
Bohemia, do. do. do.	1155	"
Galicia (almost entirely Slavon'n)	2190	"
Coast, do. do. do.	4050	"
Dalmatia, do. do.	7050	"

The proportion of children attending school in all Austria (Hungary excepted) is one in thirteen inhabitants.*

The 19,536 elementary schools are thus divided according to language.

German, ...	6,286
Italian, ...	5,881
Slavonian, ...	4,750
Hungarian, (Transylvania and Military Frontier), ...	989
Wallachian, ...	525
All others, ...	1,110
	19,536

Auxiliary Schools.—These schools are, for the most part, Sunday schools. Some of them are also held on holidays and in the evening. All children, whether they have strictly attended the elementary schools or not, are bound to attend these from the age of twelve to fifteen. The minimum of time to be passed in these schools during this period, is fixed at two hours per week. The pupils here review and complete the studies they have gone through in the elementary schools. Hence their name (wiederholungs-schulen, repetition schools). They are also taught some branch of practical utility with especial reference to their intended occupation. All apprentices, without distinction of age, are bound to attend these schools during the entire term of their apprenticeship. They can not be admitted into the society of journeymen, unless they produce a certificate

* In England and Scotland, 1 in 16; in Holland, 1 in 14; in Denmark, 1 in 15; in Belgium, 1 in 10; in Bavaria, 1 in 8.

of their faithful attendance in these schools. Parents and guardians neglecting to send their children, are subject to a fine of four florins. The following classes of children are exempt from attendance upon them.

1. Those who have a certificate of completion of studies in the fourth class.

2. Those who enter the gymnasium upon leaving the third class.

3. Those whose parents have the means of giving them private instruction.

LOCAL GOVERNMENT AND INSPECTION OF SCHOOLS.—Every parish curate is, ex officio, an assistant teacher in the elementary schools. They are especially charged to give the pupils a course of religious instruction twice during the week at the school, and once on Sunday at the church or Sunday school. That the government may not be disappointed in its dependence upon the clergy of the different persuasions, they are all, without distinction, obliged to attend a course of catechetic and pedagogy; and no student in theology can be ordained unless he produces a certificate of having followed these courses. For each school there is an inspector (orts aufseher) chosen from among the inhabitants of the parish by the authorities of the district. He is especially charged with the financial arrangements.

This inspector, together with the curate, form a special committee charged with the surveillance of the conduct of the tutors, the strict observation of the school regulations, &c. &c. In September of every year a joint report of the schoolmaster, the curate and the local inspector must be sent to the district school inspector.

Examinations take place every six months, and once every year the district inspector, accompanied by the local authorities and the curate, examines the condition of the school and the progress made by the pupils. After the examination, the names of six pupils who have most distinguished themselves are published; and if the school funds permit, prizes are awarded them.

QUALIFICATIONS AND COMPENSATION OF TEACHERS OF THE ELEMENTARY SCHOOLS.—No one can be qualified as teacher unless he has gone through a course of pedagogy at one of the normal schools, of which, as we have seen, there is one at the capital of each province. This course is as follows:

	Hours.
Method of religious instruction,	2
Pedagogy,	3
High arithmetic,	3
Writing,	3
Exercises in composition,	2
Geography,	1
Principles of physical education of children,	3
Lessons on the organ and singing,	3
Per week,	20

The salary is the same as fixed in 1785, viz: from 130 to 150 florins per annum.* Notwithstanding the smallness of this salary, the number of applications for situations has of late been so great in Bohemia and Lower Austria, as to oblige the authorities to raise the standard of the qualifications required. Every teacher is exempt from military conscription; and is entitled to a pension for life when compelled by age or infirmities to quit his active duties.

Those persons who give lessons in private houses are likewise bound to procure a certificate from the normal school, and no one is allowed to open an educational establishment without previously submitting to an examination, and obtaining the permission of the local authorities.

ARRANGEMENTS IN THE SCHOOLS WITH REGARD TO RELIGION.—The classification according to religion of the entire population of the Austrian empire is as follows:

Catholic,	24,720,000
United Greeks,	3,444,700
Other Greeks,	2,699,250
Lutherans,	1,213,380
Calvinists,	2,080,470
Jews,	623,782
Unitarians, (Socinians),	45,000
Armenians, about	15,000

The regulations for schools in those districts where the population is composed of a variety of religious denominations, are liberal and easy of execution. As the very great majority of the people are Catholic, the system, as a whole, is based upon the communication of a conformable religious instruction. Where, however, non-Catholic children are not sufficiently numerous to have separate schools, they are obliged by law to attend the Catholic schools,—

*About $ 75. In Baden it is from $ 70 to $ 150. In Wurtemberg from $ 75 to $ 150.

with this exception, that they are dispensed with attendance at the first or the last hour of the school exercises, which is devoted to religious instruction. The same regulation applies where Catholic children attend non-Catholic schools, as also where Jewish children attend other schools. Where non-Catholics are sufficiently numerous to have separate schools, they are obliged to support them themselves, but are exempt from all school taxes for the support of other schools.

Practical schools (real schulen).—These schools follow the primary schools. Attendance upon them, as already stated, is not obligatory. The only condition of entrance is the production of a certificate of having gone through the two years' course of the fourth class of the superior schools, or an examination in branches taught in the fourth year of that course. The instruction given in these schools is general, and special. All, without distinction, are required to perfect themselves in the usual general branches. The special branches are, for those intended for the counting room, book keeping, commercial science, and the law of exchange; for administrative officers and agriculturists, book keeping, physics, natural history; for manufacturers, artists and mechanicians, mathematics, drawing, history of arts, chemistry, and some foreign language, the most useful to them, French, English, or Italian, or all if they wish. The philosophical definitions in orthography and grammar, forbidden in the elementary schools, are recommended in this course.

Examinations.—In passing from one class or school to another, an examination is rigorously required. The object of these examinations is to prevent pupils from advancing to the study of new matters before they thoroughly comprehend the subordinate branches which precede and support them. It is in this manner alone that true and solid instruction can be imparted. At each step every precaution is taken to prevent the growth of sciolists. Where the pupil satisfactorily passes the examination in the secular branches, and is found deficient in religious instruction, the curate may refuse to sign the certificate, without which he can go no farther. Nor does this watchfulness stop here. Wherever it is remarked in one of the upper classes that the pupils from a certain school are generally weaker than those from another, the teachers are bound to report to their superiors, who admonish the teacher or teachers below of the deficiency. The teachers preferred for these schools are those who have themselves gone through them. They are familiar with its routine, its object and discipline. None, however, are refused who pass the required examination.

Intermediate instruction.—From the infant school to the university, in the plan of instruction laid down in Austria, the most salient idea appears to be the necessity of communicating special and practical instruction, as applied to some particular calling or profession, rather than a general and classical one. The view suggesting this is, no doubt, the very natural and common sense one, that, as a matter of experience, those who have thoroughly acquired the special knowledge appropriate to their calling, are more useful members of society than the sciolists who have received the varnish of a general but incomplete education, just sufficient to stimulate their ambition, and exaggerate their belief in the capacity for every thing, when, in fact, they are fit for—next to nothing. This is most marked in the courses and regulations for the practical schools. At the head of these establishments are the polytechnic schools of Vienna and Prague. Their reputation is European. We pass to

The gymnasia.—M. Schwartz, a professor of theology at the university of Heidelberg, published in 1832 an excellent work upon schools, in which he treats with great ability the question of the relative merits of the systems of classes and faculties. M. Saint Marc Girardin gives an excellent analysis of the professor's views in the fourth chapter of his book. In the system of classes, the professor teaches the class in every branch. In the system of faculties, the pupils pass from one study to another, hearing a different teacher in each. Throughout the greater part of Germany, the system of faculties prevails, both in the gymnasia and the universities. In Austria, it is adopted in the universities, but not in the gymnasia. In the universities, where the young men have already acquired a certain degree of manliness and self-control, the inconvenience and evil of leaving pupils entirely free—as the faculty system does—of any restraint without the lecture room, is comparatively slight. But in the

gymnasia, where the pupils are still of an age to need close attention to their moral growth, the system adopted by Austria is probably preferable.

In the faculty system, the pupil passes rapidly from one teacher to another, looking upon him merely as his instructor in that branch. There is thus no opportunity for moral influence—no communication between the pupil and his master—no education in the proper sense of the term.

In the system of classes, there is unity of influence, attention, and application. The younger the child is, the better does he learn from one whom he is accustomed to look up to, and towards whom he has contracted a habit of respectful and affectionate obedience. "But," justly observes M. St. Marc Girardin, "reflect for a moment what masters you need—men who know and can do every thing, great and little—and one as well as the other;—teachers of the elements, who are able to be professors of rhetoric and philosophy, and good professors of rhetoric and philosophy, who are willing to go back and become modest teachers of rudiments. So much science! So much talent! And so much humility! Where are you to find such men?" After analyzing the two systems, he expresses the opinion that it would not be prudent to adopt either exclusively; that, according to the age of the pupil, the one or the other may be preferable.

A similar view appears to have been entertained by the framers of the plan of studies for the Austrian gymnasia. The course of the gymnasium is six years, viz: four classes of grammar, and two of humanities. In the grammar years, the class system is adopted. In the humanities, the faculty system.

Pupils are admitted into the gymnasia between the years of ten and fourteen. The examination for admission is more strict than for other schools. A moderately good one will not suffice.

By a comparison of the gymnasial courses in Prussia and Bavaria with those of Austria, it appears that the time devoted to the study of Latin and Greek is greater in the two former countries. In Austria, Latin is studied during six years; Greek, four years. In Prussia, Latin, from ten to twelve years, and Greek from six to ten years. In Bavaria, ten years of Latin and seven of Greek. These courses are, in all three cases, preparatory to the university. If we compute the number of hours devoted in the entire course of the grammar schools and gymnasia of these countries to the study of Latin and Greek, we find the following result:

	Hours.
Austria, for Latin and the German classics,	2,460
" Greek,	328
Total, recitations only,	2,788
Prussia, Latin,	4,400
" Greek,	1,320
Total,	5,720
Bavaria, Latin,	5,148
" Greek, and German classics,	1,980
Total,	7,128

The number of gymnasia in Austria in 1838 was one hundred and thirty-five, attended by 30,167 pupils, taught by nine hundred and eighty-six professors and tutors, and supported by government at an expense of 513,912 florins. The expenditure of the Austrian government for the higher educational establishments was,

in 1838,	5,099,196
Elementary and primary schools,	2,795,791
Total,	7,894,987

or nearly four millions of dollars. A large portion of this sum does not come from the direct revenue of the government, but from funds devoted to educational purposes under its control.

UNIVERSITIES.—The Austrian universities differ but slightly in their leading characteristics from the other universities in Germany, except in one important feature. This is religious instruction. In the other German universities, if we except the strictly theological course, confined necessarily to the students of that science, there is no such thing as permanent and pervading religious instruction given to the student.* We can not better convey an idea of the reasons upon which the

* "Amongst the whole number of German students whom I have known," says Mr. Howitt, who had not, it appears, visited the Austrian universities, "it would be difficult to select a dozen who were not confirmed deists. Let those who doubt the extent to which this philosophical pestilence is spread, go and judge for themselves; but let none send out solitary youths to study in German universities who do not wish them to return very clever, very learned, and very completely unchristianized."

Austrian school commission has prescribed it as a special branch, and the manner in which it desires it should be communicated in the universities, than by translating the following passage from the rescript, erecting a professorship of religious instruction: "Desirous that the youth who follow the course of the philosophical faculty be preserved from error and libertinism, at an age when the passions most rapidly develop themselves, and when their reason, by the very nature of their studies, tends to reflection upon the objects surrounding them, it is ordained that a chair of religious instruction be created, and that this instruction be confided to a special professor nominated *ad hoc.*"

This instruction should amplify and complete the religious instruction given in the gymnasia. The professor should not treat of those questions that are included in the course of philosophy proper, as, for instance, the immateriality and immortality of the soul, free will, the existence and attributes of the Divinity, &c., and should commence the instruction by doctrines on the destiny of man, and upon his natural inclination to religious sentiments.

After having impressed upon the minds of his auditors, the object of religion and its salutary influence in general, and demonstrated how highly indispensable it is to the intellectual ennoblement of the human race, he will draw their attention to the difference which exists between the knowledge we acquire in regard to religion by the natural channel of reflection, and which revelation affords us. He will point out the utility, but also the insufficiency of the first, drawing his proofs from the history of philosophy, and will develop by a succinct, but solid and rational course of argument, the truth and divine origin of revelation.

In lecturing on the New Testament, he should recapitulate the leading doctrines of Christ, as well in matters of faith as of morality, in such a manner as to present to his pupils in a new light all the divinity and sublimity of the precepts of revelation. In combating the objections raised against religion, he should only touch upon those which may be supposed to be the most generally spread among the pupils or among the higher classes of society. In order to fulfil this duty well, he should carefully observe and make himself familiar with the spirit of the age, and of his auditors. He should likewise endeavor to ascertain the causes of *indifferentism*, of skepticism and incredulity, and to preserve his pupils from them, in representing forcibly the sad results of unbelief, compared with the salutary influence of Christianity for the well-being and happiness of nations and individuals.

The necessary limits of an article like the present must be the author's excuse for abbreviation in the treatment of some important topics and silence on others—his object being merely to present such a sketch as will give an idea of the spirit and actual condition of the schools of Austria.

HISTORY OF THE PAPACY.

Continued from volume iii, p. 710.

BENEDICT I, surnamed Benosus, a Roman by birth, after a long vacancy, occasioned by the troubles in Italy, was elected on the 17th of May, 573, and died on the 30th of July, 577, regretted by his people whom he had protected from famine and the incursions of the Lombards.

The ravages of these barbarians, who at that time besieged Rome, prevented the authorities from awaiting the consent of the emperor for the consecration of Pelagius II, a Roman, son of Wingil, who was elected on the 10th of November, 577. During a pontificate of twelve years and three months, this pope labored zealously, but in vain, to recall to the unity of the church the bishops of Istria and Venetia, who had caused a schism in defence of the Three Chapters. In the commencement of his reign, he withdrew from his monastery Gregory, his future successor, and made him

one of the seven deacons of Rome, after which he sent him to Constantinople to obtain help against the Lombards, and named him his nuncio.

The barbarians having destroyed the convent of Mount Cassino, as its founder had predicted, the monks took refuge in Rome, where Pelagius permitted them to build a monastery near the palace of Lateran. He himself, notwithstanding his abundant alms, was enabled by economy to rebuild the church of St. Lawrence, whose tomb he adorned with tablets of silver. During this pope's reign, an extraordinary malady appeared, which was as sudden as it was violent.* Touched by the misfortunes of the poor, who were suffering from illness, or from the presence of the enemy, he collected the old people in his palace, which he converted into a hospital. Having been attacked by the plague himself, he died on the 7th of February, 590, deeply mourned by those whom he had so charitably assisted.

We have already named St. Gregory I as the successor of Pelagius. He is surnamed the great—a title which he acquired by his eminent virtues, his eloquence, the depth of his writings, by his apostolic undertaking for the conversion of the English, and by the admirable regulations which he made for the government of the different churches.

Gregory the Great, grandson of Felix III, was a native of Rome, and of a senatorial family. He was formerly prætor of that city, but, renouncing the world and its dignities to serve God alone, he retired, the succeeding year, to the monastery of St. Andrew, which he had established in his own house. He presided there in the capacity of abbot, when Pelagius II withdrew him to make him one of the seven deacons of Rome. This pope sent him to Constantinople about the year 579, on a mission regarding the affairs of Italy, and he resided there till 584, with the title of nuncio.

His *Reflections on Job*, full of instruction calculated to form the heart to virtue, date from his sojourn in that city. On his return to Rome, he became secretary to Pelagius, whose death opened to him the way to the papacy. He was raised to this station without a dissenting voice, on the 28th of February, 590. Gregory believing himself incapable of bearing a burden, of which all had judged him worthy, wrote to the emperor Maurice for the purpose of inducing him not to give his approval to the election; but the letters were intercepted by Germanus, prefect of Rome, who urged the prince to ratify it, which was accordingly done. Gregory fled and concealed himself in such a manner as effectually to prevent his discovery; but God manifested his servant, who was then ordained pope on the 3d of September. When his friends complimented him on his new dignity, he seriously complained of it, and felt so deeply the responsibility of the office which he had undertaken, that he composed his work on the *Pastoral Charge*, which treats of the duties of pastors, and is distributed into four parts, showing the marks of vocation to the episcopacy, the duties it imposes, and the virtues it requires.

The plague was at this time making frightful ravages in Rome. To arrest the scourge which reduced the city almost to a desert, Gregory ordered a general procession, whence arose, it is believed, the custom of singing the litanies on St. Mark's day.

In the year 593 he wrote his DIALOGUES, in which are related the miracles of many saints of Italy. It has been said, though without foundation, that this work is too strongly imbued with the dominant taste of the age for the marvellous. This holy pope could not be suspected either of weakness of mind or of artifice. The same year he induced the king of the Lombards to raise the siege of Rome.

Gregory sustained the decrees of the fifth council, strove to reclaim the schismatics, and reunited to the communion of the bishop of Milan, Theodelinda, queen of the Lombards, who was separated from it. John the Faster, patriarch of Constantinople, having taken the title of *universal bishop* under Pelagius, that pope forbade Laurence, his nuncio, in 589, to assist at his mass; Gregory, on his part, neglected nothing to make him abandon a title *so full of pride and extravagance*, as he styled it in his letter to him in 595. Not being able to repress the self-love of the patriarch, who nevertheless remained submissive to his jurisdiction, he opposed humility to pride, by styling himself, in his letters, *servant of the servants of God*,

* During this epidemic, persons often expired in the act of sneezing or yawning, whence, according to historians, arose the custom of saying, when any one sneezes, God bless you! and of making the sign of the cross upon the mouth when yawning.

a form which has been used by most of his successors.

In the year 596, Gregory executed the design which he had long meditated, of carrying the light of faith into England; he had already sent bishops into Sardinia to convert the idolaters. St. Augustine was at the head of the English mission; he was prior of his monastery of St. Andrew, where the young English, who were destined to evangelize their country, were educated. On the arrival of the missionaries, Ethelbert, king of Kent, embraced the faith, and was baptized, with a great number of his followers. The pontiff testifies of Augustine that *he and those who accompanied him wrought such miracles, that they seemed to approach those of the apostles.* In these missions, Gregory desired them to employ persuasion and mildness, and held as a maxim, even with regard to the Jews, that the Christian religion is to be diffused by gentleness, goodness and instruction, and not by menaces and harshness. In the year 599 he composed his Sacramentary and reformed the office of the Roman church, which was one of the most important acts of his pontificate. He even extended his care so far as to found a singing school at Rome, which existed for three hundred years afterwards. St. Augustine, on departing for England, took with him singers from that school, who also instructed the Gauls, when passing through their country.

In the midst of all these occupations, to which he attended, notwithstanding his infirmities and his sufferings from the gout, which had reduced his naturally powerful and vigorous frame to a skeleton, Gregory still found time for writing, and acquired additional claims to the title of *Father of Christian ethics,* which his former works had obtained for him. Besides his *Homilies,* he has left twelve books of *Letters,* which contain various historical facts, and decisions on matters of discipline. We learn from them that the custom of dividing into parts the venerable remains of the saints, had not yet been introduced into the Latin church, because, he says, "When the Romans bestow relics of the saints, they do not touch the body; they merely enclose in a box, a cloth which has been previously placed near the holy body, and this cloth is placed with due veneration in the church which is to be dedicated, and through it are wrought as many miracles as are effected by means of the body."

Another letter of St. Gregory decides that to receive the *pallium,* the bishop should ask the favor earnestly from the see of Rome, obtain also the consent of the king, and even that of the emperor. In the same letter, Gregory denounces the conduct of many persons who frequented the Christian temples, and yet participated in the worship of demons, immolating to idols, honoring trees, and sacrificing the heads of animals. His letters abound in interesting particulars.

This learned pope has been ridiculously accused of having burnt the library of Mount Palatine, established in Rome by the emperor Augustus, but, although he did not attach much importance to the profane sciences, he never carried his indifference for them to such an extreme. He merely condemned the books of judicial astrology, and it is even doubtful whether he destroyed a single manuscript of the Palatine library, as it is very improbable that that collection was extant in his time, Rome having been sacked two or three times by the barbarians prior to his pontificate.

The reign of this pontiff is also a refutation, by fact, of all that the enemies of the holy see have imagined in regard to the pretended effects of the false decretals; the authority of the popes never having been, since those decretals, more clearly and more generally recognised in the church, than it was under Gregory. To the bishops this pontiff wrote with all the dignity and firmness of the head of the church; he warned, instructed, and reprehended kings, and his paternal exhortations were received with filial respect. The pontificate of Gregory presents to our view a vast theocracy, in which religion, stronger than laws and arms, united all Christian nations under the spiritual guidance of one chief pastor; and in winning glory for itself, it promoted at the same time the temporal happiness of the people. This view of the subject has not escaped the observation of Protestants themselves. "The union of all the western churches under a sovereign pontiff, says one of them, *facilitated the intercourse of nations,* and tended to make Europe a vast republic; *the pomp and splendor of the worship,* which belonged to so rich an establishment, *contributed* in some sort *to the encouragement of the fine arts,* and commenced to spread a general elegance of taste, by its connection with religion.

The papacy, from this period, acted an important part in the government of Rome. The Roman church was, besides, very rich; it had a very extended jurisdiction, with the right of proceeding judicially against criminals in Sicily, Calabria, Campania, the territory of the Sabines, Dalmatia, Illyria, Sardinia, Liguria, &c. It enjoyed also a *patrimony* in Gaul. "They who, in alluding to this fact, speak of *religious grasping, avarice, sacerdotal influence,*" says M. De Maistre,* "prove that they keep pace with their age, but are not acquainted with their subject."

But the power of the pope and his wealth as a temporal sovereign are fully vindicated by the use which he made of them. The Roman church employed the greater part of its revenue in alms and the excercise of hospitality. St. Gregory the Great sent considerable aid to the most distant provinces, and even to the east. At the same time he was austere towards himself, his table was very frugal, and his retinue was of a simple character. Sinking under his labors and infirmities, this illustrious pope died on the 10th of March, 604, after an administration of thirteen years, six months, and ten days.

With the close of St. Gregory's life opens the seventh age of the church. Before we enter upon the notice of the pontiffs of this period, we will take a rapid glance at the century which has just elapsed. Morality had declined in the western church from contact with the barbarous tribes, which the hope of pillage or the desire of establishing themselves by force of arms had drawn from their native countries. The ferocity of their character appeared even in their laws, which authorized duelling in certain cases, and by subjecting murderers merely to pecuniary fines, virtually licensed the commission of homicide. Their ignorance and their credulity, moreover, gave rise to a false piety which exhibits to us a perpetual contradiction in the actions of some Christian kings. They were the founders of many monasteries, and showed the greatest zeal and respect for religion, yet violated its laws by their injustice and lust. In such a state of society the clergy, and especially the bishops, necessarily acquired great influence; the clergy, chosen for the most part from among the native inhabitants, were better informed, and the vices of the conquerors contributed to exhibit in bold relief the sanctity of their lives. Gregory of Tours, however, intimates that a portion of the ecclesiastics were governed by ambitious views, because he shows that kings commenced at that time to barter the episcopacy for money, and that it was bought by clergymen. St. Gregory the Great also testifies that simony was practised in the east.

Rome had been often threatened with famine during Gregory's pontificate; but the inexhaustible charity of that holy pope had amply provided for the emergencies created by the ravages of the Lombards, and the inclemency of the seasons. The famine was at length felt under pope Sabinian, who practised, though in a far lower degree, the virtues of his predecessor. He opened the granaries of the church possessions, but instead of distributing their contents gratuitously, he offered them for sale. The poor flocked together, demanding with loud cries that those whose life had been so often preserved by Gregory, should not now be exposed to suffering. Sabinian's answer was such as to reflect no honor upon his virtue. God did not permit him to occupy the chair of the common pastor more than five months and seventeen days. This pope, a native of Volterra, and deacon of the Roman church, after having been nuncio to Constantinople, was elected on the first of September, 604, and died on the 19th of February the following year, in sentiments of deep repentance. We may remark here that, in the election of a pope, the preference was generally given to a deacon; this arose from the fact that the deacons, attending to both temporal and spiritual matters, and being masters of both, were more successful in conciliating the esteem of the people.

The use of bells has been wrongly attributed to Sabinian, that invention having been introduced before his reign, at Nola in Campania. Large bells, however, are scarcely of an older date; because in 610, Loup, bishop of Orleans, being at Sens when Clotaire besieged that city, spread terror throughout the camp and put the whole army to flight by causing the bells of St. Stephen's church to be rung, which proves that they were not then a very common thing. If Sabinian had not the honor of this invention, he encouraged the use of it, to mark the canonical hours, and to call the people to church.

* Du Pape, tom. i, p. 244.

TO BE CONTINUED.

MANNERS AND CUSTOMS OF THE NEW ZEALANDERS.

(From Missionary Letters in the Annals of the Propagation of the Faith.)

AM sure that I render you an agreeable service by sending to you the observations which I have made, during my apostolical excursions, upon the customs, manners, and religion of the New Zealanders; another time I will write to you concerning the happy change which the preaching of the Gospel has already wrought amongst these neophytes. I have endeavored to give some arrangement to the matter of my letter, for the purpose of avoiding repetitions; but do not, I pray you, look for the graces and art of style in the writings of a missionary, who, for five years back, has only studied the barbarous language of savages.

Birth of the New Zealander.—So soon as an infant is born, the mother wraps it up, and embraces it tenderly, after the manner of the country; that is, by striking her nose against its nose; she enlarges by incisions the lobes of its ears, in order that they may subsequently be loaded with ornaments; she then attends as usual to the cares of her hut.

When the infant is between five and eight days old, in certain tribes, the mother suspends it to the branches of a tree called *haramo*, and repeats to it some popular verses of Oceanica; after this, she rolls it round with the leaves of the *haramo*, suckles it, and rocks it, while she sings. In other places there is another custom; a woman carries her infant to the bank of a river, and presents it to an old paid *taura;* the priest takes a stick, makes notches in five different places, and fixes it in the ground; he then takes the new-born infant in his hands, and holds it for a moment standing before the stick. If any thing unpropitious occurs, either the child will not live, or it will be unfortunate, or a coward; but if no sinister omen appear it will be brave; if it should happen that a dove be heard to coo at the birth of a boy, this would be a sign that he will one day see great events; and from this moment he becomes the hope and joy of all his family; he is reared with the greatest care. The ceremony does not terminate here; the priest plunges the infant into water, imposes on him a name, mutters some words, which those about him comprehend not, but which they suppose to be addressed to a certain genius charged with presiding over the destinies of men and birds; they believe also that the words express supplications that the young Oceanican may subsequently become familiarized with all sorts of crimes. The initiation being finished, the infant is carried in the arms of the priest to the house of his parents. If his name be offensive to no person, they give themselves up to rejoicing; but if he has received the sacred name of a great chief, he is guilty of a serious wrong, and he will be mercilessly killed and eaten, unless his life be ransomed by dint of presents.

In general the children are ill taken care of; and often even, through a certain superstitious fear, those who have given them life absolutely refuse to sustain them; and as charity is unknown amongst the idolatrous women, if the mothers will not, or can not take care of them, the little innocents meet no one who will save their lives.

Their food.—Besides the productions imported into our islands, such as the potato, the sweet potato, the watermelon, the great green gourd, the cabbage, onions, the tara, the peach, and maize, the New Zealanders have many indigenous plants which serve them as food; amongst these are the *fern-root*, which, reduced to a paste, possesses for the native an agreeable relish, although it appears insipid to strangers; the *ti*, a root, of which the sugary taste is scarcely distinguished from the cooked potato, when it has been prepared in the fire, after having been allowed to dry for two or three days in the sun; several kinds of fruit, as the red *koroi*, which is two lines in circumference! *woirarapa*, of the size of the preceding, and of a white color; the *titoki*, which is red and sugary, but a little wild; the *rimu*,

which is black and as small as the *koroi;* the *tawara,* with long leaves that grow in masses upon a tree called *kickie;* the *kupere,* a yellow fruit concealed under a thin covering; it has an inviting taste, but it becomes fatal to those who eat of it too freely; the *kohoho,* which is of a scarlet color; *kohutuhutu,* black, of the size of a gooseberry, and of a very agreeable flavor; the *tupakihi,* the wild vine of New Zealand; the juice of it is very sweet, but the root, and particularly the fibres, contain a poison; the *rito,* a name also given to the sugary and medicinal root of the *nicao;* the *kinau,* a sort of purple colored almond, the kernel of which is substantial; the *tawa,* which is black and agreeable to the taste; a species of *ananas,* small, acid, and very watery; in fine, the *kawa-kawa,* of which the fermented juice forms a strong intoxicating liquor.

Although the hog and fish abound in our island, the natives eat of them only on days of great rejoicing; they are particularly reserved for the whites and the strangers. The above are nearly all the aliments of the New Zealanders. And how do they prepare them for food? In the first place, to procure fire, they take two pieces of a particular dried wood; they make in one of them a notch, and with the point of the other they rub in the notch until there is formed in it dust, which the friction sets on fire. A hole is then made in the earth, which is filled with wood and small stones; when the stones become burning hot, this sort of oven is cleaned out; a part of the stones are left around it, the others remain in a heap at the bottom; over them are placed the potatoes, moistened with a little water; then, to protect these, there is placed a light layer of vegetables and fresh leaves, and the whole is again moistened with water and covered with earth. The food, cooked in this manner for half an hour, is both clean and savory.

When the meal is ready, etiquette does not require that one should be called twice; at the first signal the guests run with all speed, and in a few minutes every thing is devoured. Our islanders have an enormous appetite; in seeing them eat, one could not venture to pronounce them less voracious than the ravenous dogs that beset them, in order to have their share. They take only two meals in the day, morning and evening. The people have neither dishes, plates, nor kitchen utensils; as for the chiefs, they have two sorts of plates, the one flat, the other shaped like a basket; both kinds are made of the leaves of the *phormium-tenax,* skilfully woven by the women. The chiefs do not admit to their table persons belonging to the people; and usage does not allow the strangers of distinction to eat with the slaves.

The Maori dress.—How is one dressed after the Maori fashion? A simple little garment covers the body from the waist to the knees; the women only wear it; they call it *patai.* The *tatata,* which is longer and more ornamented than the *patai,* is the usual under garment; the upper one, called *karowai,* is loaded with ornaments; oftentimes the whole of this tunic, and always its edges, are furnished with fringe six inches deep, dyed a handsome black; the islanders are also very fond of giving it a red color.

We distinguish here four sorts of mantles; two of them are intended to keep off the rain; the *ngeri,* short, impenetrable, and so stiff on the outside that it gives to the wearer an immense size and a savage air; the *pata,* which descends from the shoulders to the feet; although it is not stiff, it is very compact. The two others are merely for dress; the *kaikata,* which is woven of the silky thread of *phormiumtenax,* is remarkable for its whiteness, its neatness, and the red and black figures which are drawn on it with perfect symmetry; the *topuni* is only a dog's skin, which the chiefs wear as a mark of honor, and which the slaves are forbidden to use.

The houses.—The habitations, which are always so placed as to be sheltered from the cold winds, are constructed of aquatic plants. A sort of palm tree, called *nikao,* supplies its large parasol-shaped leaves to form the roof, which presents two inclined surfaces, terminated in angles. The surface to the front, which is larger than the other, is bounded by a plank, a foot and a half wide, painted red, and ornamented with sculptures, for the purpose of perpetuating, by their grotesque figures, the memory of ancestors and warriors that have died on the field of honor. Every house has generally, along with the narrow entrance, which the door hermetically closes, several little windows, intended not only to give admission to the light and air, but also allow the

escape of the stifling smoke of the fire that the natives kindle, particularly at the fall of night during the winter.

The plates and dishes, of which I have spoken above, a mat, which serves as a bed, and a block of wood in place of a pillow, are all the furniture with which the cabins of the great are supplied. The huts of the people are smaller and less ornamented: oftentimes the New Zealander does not even take the trouble of procuring for himself a mat and a pillow of wood; he finds it more simple to sleep upon the bare ground.

Rights of property.—Proprietorship is as well known amongst our savages as it is amongst the civilized nations: the children succeed to all the possessions of their parents, in virtue of a right which the chiefs even can not defeat. The natives have no written deeds or contracts; but their memory preserves, as faithfully as writing, their titles, and even the minutest circumstances that can prove their rights.

The slaves possess nothing beyond what the bounty of their masters has bestowed upon them.

Besides the right of succession, the New Zealanders acknowledge also the right of conquest, in virtue of which the conquered can not alienate their properties without the permission of the chief of the conquerors. Since the cessation of war, this right seems to have fallen into disuse.

The possessor of land easily allows a friendly or allied tribe to sow or plant upon it, in consideration of a rent; but if one sowed a field, without the authority of the proprietor, the latter might gather from it all the fruits of his labor.

In New Zealand the fields are, generally, very remote from each other; hence the natives lead here a rather wandering life. One must enclose their grounds to protect them against the devastation of the swine and other voracious animals. Before the strangers had introduced farming implements, our islanders used to cultivate their fields with a spade of hard wood; when the ground is prepared, they make, as it were, little mole-hills, in which they deposit the seed. The ashes of wood, fern, and other vegetables, serve them as manure. It is usual for the husbandmen to assemble and assist each other; they encourage each other at work by singing and cries, and they have an understanding amongst themselves for the consumption or sale of their provisions.

Fishing.—Necessity, the parent of inventions and resources, has inspired the New Zealanders with excellent methods of fishing; they attach nets of extraordinary dimensions to stakes fixed under water; with these they make use of a hook made from the tooth of a shark, or of the shell of a large oyster, called *paua;* elsewhere they attract the fishes during the night with torches, or with the lighted resin of the *haori,* and then they spear them with wooden lances.

Canoes.—The war canoes are, in general, very large; there are some which can carry a hundred persons. What labor, what patience, did it not require, until lately, to cut down, to hollow, and prepare for use such enormous trees, when the workmen possessed no other tool than a marble or jasper hatchet! The warriors take delight in ornamenting these vessels with carvings, of little variety, certainly, but which are regular and graceful; they paint them red and surround them with a black border. The prow is always distinguished by a horrible human face, with the tongue hanging out, exhibiting violent contortions, emblematic of the writhings of countenance that the combatants exhibit on the field of battle. The ordinary canoes are smaller, and without ornaments: they are merely hollowed trees.

Tatooing.—Tatooing, with all its variations, is the distinctive mark of the several conditions. The chiefs alone have the privilege of painting the legs. The women, of an illustrious extraction, are recognised by a slight tatooing on the lips, and by two parallel straight lines traced on their foreheads. The people and the slaves are variegated on the back. These marks are hereditary, and the children pride themselves in bearing those of their ancestors. This singular adorning is performed in the following manner: Black lines are first traced upon the skin; upon each of these a succession of small wounds is made with the gentle application of a chisel; at every puncture, the instrument is dipped in a liquid in which there has been dissolved the powder of the root of the *phormiumtenax.* Such is the painful operation which all our savages, when ar-

rived at the age of discretion, are obliged to undergo: honor rigorously demands it.

Constitution and legislation.—Formerly the power of the chiefs was despotic: at the first signal of their will a slave, a woman, or a child, was put to death; they possessed themselves almost as they pleased of the property of their subjects, and they designated at their pleasure the human victims whose flesh was served for their horrid banquets.

The New Zealanders have never had a regular form of government; but, besides certain glimmers of natural justice, which they have always preserved, they have maintained many customs of their ancestors, by which they regulate their determinations and conduct.

It is always the great chief that presides over the council of war, in which every one has a deliberative voice. The dignity with which he is invested commands such respect, that his presumed wish exercises a complete influence over the minds of all.

Every tribe recognises also a great number of subordinate chiefs, and this circumstance is unfortunate. Being disunited and independent amongst themselves, they embarrass the greater number of useful projects by a desire that each has for the adoption of his own opinion. I think it is to their broils that must be attributed their innumerable massacres and endless wars, which desolated, until latterly, New Zealand.

Below the chiefs and their subjects are the slaves or prisoners of war; they were formerly treated in a very cruel manner; they paid with their life for the smallest fault: sometimes they even suffered the penalty of the injuries that their ancient king had done to their new master; and oftentimes, when a distinguished personage perished, his death was revenged by that of an unfortunate prisoner. At present, the ordinary punishment which the conquerors inflict on their captives is reduced to imposing on them labor without payment; there are some persons who even reward them for their fidelity and zeal, either by presents, or by restoring them to their tribes and families.

Slavery is reputed so ignominious, that it would be a disgrace to bear the same name as a slave. However, there are some slaves who command esteem, and who are introduced into the deliberative assemblies, where their opinions are adopted upon the most important affairs.

Character.—The New Zealander is good; but, at the same time, passionate and vindictive: in receiving from you a benefit, he has given you his heart without reserve; yet, if you do him an injury, he will instantly forget all he owes you; his fury will burst out like a flash of lightning: incapable of hearkening to reason, he will rush to the greatest excess. In the same degree that he is violent in his anger, and terrible in his revenge, is he kind in the proofs of his affection: you will perceive this by what takes place when they visit each other.

When a relative or friend arrives, they express to him the joy they feel by these welcoming words—*Come, come;* by the most affectionate looks, with sighs and with cries, accompanied by torrents of tears; then, whilst their noses are pressed against each other, and their countenances are altered by the strength of feeling, voices, melancholy, discordant, and broken by sobs, and divided into two choirs, entone in extempore verse the *song of affection.* They are not content with this; the women mark, with sea-shells, bloody furrows on their faces and arms: "It is only by tearing themselves and shedding their blood," say they, "that they prove they know how to love."

The interview must last for several weeks, and even for several months; otherwise the family visited would complain in language as tender as it is poetic, saying, "*Thou art going away; we have not seen thee as yet; scarcely have we seen thy eyes,*" &c. When the relative or friend is about to depart, the songs of affection and regret re-commence: then they accompany him far on his journey, and, making him sit down from time to time, they beg of him to turn back once more. If a favor is to be asked, this moment is chosen to demand it.

The visit of a chief is something more solemn: the place where he is to be received is carefully cleaned, strewed with leaves, and covered with handsome mats, which are to serve as seats.

Let no person be surprised at the tears which the New Zealanders shed on re-seeing and leaving their friends; they have them at will when usage requires them; and the stranger is sometimes surprised at seeing a smile in an instant succeed to tears, and calmness to the extreme emotions. After a great chief has received the homage of affection from his people, he seats himself in the most honorable

place; the inferior chiefs range themselves on either side, more or less near to him, according to their dignity. Each one observes silence for a moment; an inferior would not speak before his superior; all reflect for a long time, and mature well their thoughts before expressing them. It is also the custom, in visits of this kind, to bestow presents mutually: the great chief ought to be the more generous, and he is so in effect.

War.—For a long time New Zealand was the theatre of continual and bloody wars. What mountains, what valleys and plains now deserted, which have been not long since peopled by tribes which our old people knew, and which they name to their grand-children! This terrible scourge has exterminated them. If you ask me the cause of these hostilities, I find one of them in the education; our islanders, after having imbibed from their mothers a warlike disposition, have heard, during every day of their childhood, their fathers, their mothers, and their neighbors, cry up the glory of arms, sing of the valor and the actions of the warriors, and applaud the massacre of enemies. It is easy then to comprehend that men thus reared should breathe only battle and slaughter. Besides, the reasons for which they fell out were infinite: the slightest insult offered to a member of the tribe; the death of a chief attributed to the enchantment of a Maori priest; the devastation of a field; a robbery; an insulting word; neutrality observed in a quarrel between two rival families; the pleasure of cooking in the *kanghi* (kitchen), the head of the vanquished; in fine, the mere ambition of a chief who wished to acquire a reputation for bravery, was sufficient to set the whole island in a flame. If a chief was unfortunately killed or wounded, the war became interminable, because he could not be fully avenged except by the extermination of the enemy.

The arms of the New Zealanders are the bow, from which they can shoot deadly arrows to a great distance; the sling, of which they make use to throw red-hot stones, which falling upon houses, constructed entirely of inflammable materials, cause great conflagrations; a lance of hard wood, well formed and jagged towards the point; the *kani*, of which one end is flat and sharp, and the other represents a tongue and two eyes; the *mere-pounamu*, or head-breaker, made of green marble, chrystalized and well polished; this is the favorite arm of the chiefs.

It is sometimes treachery, sometimes stratagem, and oftener downright strength that decides the victory. Generally, the natives begin by assembling in council; the deliberation is lively and animated; the orators direct the attention of the assembly at first by a song; they display in turn the resources of eloquence and those of poetry, to determine the suffrages of their hearers. With these orators every thing speaks: the arms, the eyes, the features, the whole body adds to the effect of the harangue. If war be resolved upon, they send to demand reparation of their injured honor from the tribe which is declared guilty. The deputies make the demand in long speeches, which they deliver walking about in the attitude of fury, threatening the enemy with their *kani* or their *mere-pounamu*. If they obtain the required satisfaction, both parties assemble at the same place to perform a warlike dance, as a sign of reconciliation; all take part in it, by simultaneous leaping, and uttering shrill cries. But if the reparation be refused, their minds become exasperated, the two camps exchange defiance and insults: they emulate each other in the most horrible contortions; at length they rush upon, and tear each other like furious wild beasts. When the enemy is routed, he is pursued with the songs of victory, broken by terrific howlings. After the dispersion of the vanquished, the cannibals seize on the unfortunate that have not been able to escape from their vengeance, they tear leisurely their limbs, drink their blood, and devour with delight their reeking flesh. They preserve the heads to serve as trophies, and on particular days of rejoicings they expose them upon the roofs of their houses.

Ornaments.—The natives carry always about them as ornaments, and as tokens of remembrance, some articles that have belonged to those beloved persons from whom death or absence separates them. These articles, rudely fashioned after the human face, have eyes formed of a brilliant shell, called *paua*. Sometimes, on the arrival of a friend whom they have not seen for a long time, they take off the venerated tokens, place them upon a tuft of leaves or grass, stand around them, and, every time that they pronounce the names of the loved beings which the tokens recall, they re-

peat the expressions of affection which I have already described when speaking of visits.

The other ornaments are as various as they are fantastic. The New Zealanders load their heads with feathers in the form of plumes; they hang to their ears sharks' teeth, whalebone, whole birds, daub their skin with red and black; they have also the custom of anointing their body with oil.

Conversation.—Our islanders take great delight in talking, and their conversations are interminable. Gifted with an observing mind and a happy memory, they relate, detail, and expatiate upon the most minute circumstances of time, place, and persons; it requires patience to listen to them recounting, with scrupulous exactness, all the words of the personages they introduce, imitating, at the same time, their tone of voice, gestures, and manners. They abound in witty raillery; but the first repartee disconcerts them. Their conversations are very animated. Those amongst them who possess in a high degree the talent of speaking are listened to with great interest; they are, besides, happily aided by the richness of a language which abounds in bold figures, poetic turns, and picturesque expressions.

Amusements.—Besides the war dance, of which I have already spoken, and which takes place on the circumstance of treaties of peace, on the visits of the great chiefs, and other public rejoicings, there is another very remarkable one, in which the actors, all turned to the one side, holding a branch of a tree in their hand, and having a green crown on their heads, and singing all at once, make simultaneously, without moving their feet, evolutions to the right and left. Amongst the most usual games they reckon the *ririruri*, which consists in sitting at first in a circle or semicircle; then each one, at the same time and in measure, strikes his legs and breast, moves with rapidity his arms and fingers, and whistles, pronouncing with volubility a kind of burden of a song; among all these movements, gestures, whistling, cries, and rapidly uttered words, there is an astonishing accord.

LINES ON THE DEATH OF REV. JOHN B. GILDEA.

BY J. AUGUSTUS SHEA.

God of the mercy-throne,
Eternal and alone,
Who liv'st in light no mortal can behold—
To whom for ever, ever,
The angels, ceasing never,
Their truth and love in heavenly song unfold;

With bended heart and brow
Do we approach thee now;
God of our faith! to whom, if not to thee,
Should we our hearts reveal,
Their depths of wo or weal,
Past, Present, Future of eternity?

A pastor of thy flock,
Who led us to the Rock
Whence flow the living waters of thy grace,
Thou'st called from earthly care
Immortal joys to share,
And see, as angels see, thee face to face.

O Lord of wondrous love!
Our hope below, above,
Thy words are life; life through the Gospel taught;
We pray thee to accord
To him this best reward,
The God he worshipped and the heaven he sought.

As, rapt in Ela's vale,
On the ecstatic gale,
The shepherd psalmist sang the sacred song;
So with a holy power,
Even to his latest hour,
Sang he to whom, through thee, we did belong.

And when, from Ganges' tide,
Embarked with pagan pride,
Came the empurpled plague with poisonous breath,
Where was our pastor found?
Where lay *his* sacred round?
Through the wild paths of pestilence and death!

Where sin became despair,
Blasphemed the midnight air,
And dared a future to such world as this,
He sat and soothed, and saw
The triumph of thy law,
Pardon through grace—eternity of bliss!

In him the virtues three,
Faith, hope, and charity,
Found illustration of a holier world;
And when thy love he spoke
The trump of heaven awoke,
Hope filled the air, and faith her flag unfurled.

Well may we weep for him;
But, Lord! we must not dim
One moment of his glory with our grief;
Better that he should see
Our hearts thus turned to thee,
The Way, the Truth, the Life, the sole relief.

Deign, then, O Lord! to hear
The spirit of our prayer;
Render it worthy through atoning grace,
That we too yet may sing
Hosannas to our King,
Among the saints within thy holy place.

THE STUDENT OF BLENHEIM FOREST,

OR THE TRIALS OF A CONVERT.

BY MRS. ANNA H. DORSEY.

Continued from p. 318.

CHAPTER XIII.

Sunday—High Mass at the Cathedral, and Benediction at St. Mary's Chapel.

CLAVERING descended to the parlor the next morning, much invigorated and refreshed by a night of delightful and uninterrupted repose, and found Mrs. Botelar and Alice waiting breakfast for him, for he had slept some hours beyond his usual hour of rising. The compliments of the morning were cheerfully exchanged, and after mutual kind inquiries relative to each other's rest and health, they sat down to the table.

"We must wait on ourselves this morning," said the lady, "and excuse the servants. Tom and Dorothy prefer going to high mass at St. Mary's, where they hear a sermon, and the others have gone to the Cathedral to a low mass."

"I am afraid, my dear madam," said Clavering, "that I have trespassed on your usual hours this morning; truly have I been indolent, but as I am not in the habit of sleeping late, I can safely promise you not to do the like again."

"Promise me, my dear," said the kind lady, "to consult your own feelings—your health, above all things—and I shall feel much happier."

"As you please," replied he; "but I fear I am in great danger of being too much indulged!"

"Well, well, I'll see to that; we will go this morning at eleven to the cathedral, if you have not determined to go elsewhere, and in the afternoon hear vespers, and receive the benediction of the blessed sacrament at St. Mary's chapel," said Mrs. Botelar.

"The arrangement suits me exactly," he answered, "and under your guidance, kind friend, I hope to assist at the first mass I have ever attended, without being distracted by the novelty of the ceremonial."

"No fear of that, my dear; my pew is only a short distance from the sanctuary, and you will have an opportunity of paying close attention to the movements of the officiating priest; this, with the assistance of your prayer-book, and your intimate knowledge of Latin, will, without doubt, enable you to participate in all the solemn ceremony without distraction."

After breakfast Mrs. Botelar, as was her

custom, retired to her room to spend the hour before going to mass in meditation and pious reading, thinking wisely and well that the importance of those high and solemn mysteries required from her, who had time and opportunity, something more than ordinary preparation. Sundays and holidays of obligation were literally days of rest in Mrs. Botelar's house; her servants, well managed and kindly treated, had great incentives to the performance of their duties to her. Their labors always met with constant and judicious rewards. Although her inferiors in position and education, her domestics were always treated as rational and sensitive beings; and the barriers imposed by society, to them so impassable, opened for her towards them a road for the exercise of kind, Christian charities. She required certain things of them, in the observance of which she was particularly careful, and this, without exercising over them that continual and soul-fretting surveillance which some mistresses think so necessary, telling them that such were her rules, and they, as men and women in the full exercise of rational faculties, must abide by them, and once knowing their duty, perform it without being constantly reminded of it by her. They felt all the influence of her gentle and systematic control. She did not teach them dishonesty and double-dealing, by a prying and suspicious manner, but, as far as she thought it prudent, confided in them—thus appealing, for the discharge of their duty, to their self-respect, religion and honor. Yes, honor; for although far beneath us in station, and occupying, as they do, an unthankful position, they have all the attributes of humanity in common with ourselves, and ofttimes only require the fostering influence of kindness and generosity to develop their excellent qualities, in freshness and strength, and redeem them from the noxious and destructive growth of vicious propensities. Mrs. Botelar was not one of those exacting ladies who think that every moment of their servants' time ought to be devoted to them and their concerns, whether conveniences required it or not, but knowing that they, like all other human beings, required recreation sometimes, allowed them the privilege, after their duly appointed tasks were over, to sit down in quiet, cleanliness and peace, either to read, sew, or, if they chose, go out and visit a friend, on condition that they returned at a proper hour; and their spiritual concerns were as wisely attended to as their temporal comforts; they knew well that it was much to their advantage to perform their duties faithfully and well, because by so doing they had more time at their own disposal, and ample opportunities of going to church;—but, dear me! the bell is tolling the second time, and Clavering, with Mrs. Botelar and Alice, are about entering through the main door into the cathedral. He paused a moment to give Mrs. Botelar and Alice time to dip their fingers in the marble vase containing holy water, and bless themselves with the sign of faith, by which act they declared their belief in the adorable Trinity, ere they entered further within the portals of the temple of God, and was much struck by the beautiful and impressive *coup d'oeil* presented to his eye from the spot. Arches, pillars, and domes seemed gradually receding in harmonious perspective, until lost in the immense dome that covers the intersection of the nave and transept, and beyond these the grand altar of costly marble, with its lofty candles, from whose summits emanated bright and twinkling beams; its chaste and polished tabernacle, surmounted by a massive crucifix; its kneeling angels, who, in attitudes of holy and imploring aspect, knelt on each side, imparted to the whole a grace and harmony inexpressible. They had scarcely knelt in the pew and uttered a prayer, when the notes of the organ pealed forth its solemn harmonies, and then . . . . . .

——"was heard so sweetly 'Tu, asperges me,' that I
May not remember, much less tell the sound."
Purg. xxxi.

And a priest arrayed in sacerdotal vestments, preceded by a white robed assistant bearing a vessel of holy water, left the sanctuary, and passing up and down each aisle, sprinkled the congregation with it, who, as the blessed drops fell on each, bowed for a moment, crossing themselves, and uttered, in a low voice, the prayer with the priest, "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow." He then returned to the sanctuary, and at the foot of the altar begging the "Lord to show him mercy and grace, and grant salvation to the people," retired with his assistant to the sacristy. Cla-

vering well knew that this ceremony was not an idle novelty, or empty pageant in the church of God, for as St. Paul declares* that by the fall of Adam all things were made subject to vanity, and by the death and merits of Christ are to be rescued and sanctified by the word of God and prayer, nothing was more common among the primitive Christians, than, before using any thing, to pray for its sanctification through Christ, making at the same time the sign of the cross for this purpose. As the prophet Eliseus is recorded to have mingled salt with water, that with this infusion the bitter waters of Jericho's turbid fount might become sweet, and no more cause sterility and death, but bring forth life and fruit, so the church, desirous of turning to spiritual account some of these same creatures spoken of by St. Paul, mingles water, which cleanses from filth, with salt, which preserves from corruption, and prays, by the ministry of her priests, "that, released from every evil spirit, and blessed by the powerful hand of God, the water (thus specially prepared) may sanctify the persons and places to which it may be applied, bestowing on them the life of grace, and cause them to bring forth the fruits of virtue, so that, being cleansed from iniquity, and preserved from the corruption of sin, they may be saved through Christ." He looked about him

> "As a pilgrim, when he rests
> Within the temple of his solemn vow,
> In breathless awe, and hopes some time to tell
> Of all its goodly state, e'en so his eyes
> Coursed up and down."—*Dante, Paradise* xxxi.

In the rear of the grand altar he beheld a large cross, on which, in "chiselled AGONY THE MAN OF SORROWS HUNG," elevated high above the tabernacle, and on each side, between the columns, suspended two oil paintings of the "Baptism of Christ," and the "Assumption of the Blessed Virgin Mary." These appendages, with the rich shrines of highly polished and variegated marble, in large niches, to the right and left of the grand altar, on which stood chaste tabernacles, massive candlesticks, and statues, one representing holy Madonna and the divine infant, the other our Lord, as "the good Shepherd;" the spacious sanctuary, and the archbishop's chair, over which was painted in gold the armorial insignia of his office, the cross, crosier, and cardinal's hat, with the inscription of "Auspice Maria," and which, being elevated a few steps from the floor, stands under a crimson canopy, between the grand altar and altar of the good Shepherd, presented, as a whole, a simple and chaste harmony to the attentive eye of the young convert. Whilst he was observing these prominent objects, and last, though not the most insignificant, a cluster of rich exotics and shining evergreen that some pious soul, with pure intention, had placed on the altar of the blessed Virgin, the organ again pealed forth its solemn melodies, and the officiating priest, clad in rich vestments, entered the sanctuary on one side, preceded by eight acolytes, arrayed in surplices of white, one of whom bore the censer, while the archbishop, in his purple cassock, cope, and surplice of transparent and heavily wrought material, came in at an opposite door, and approaching, with the celebrant and acolytes, to the foot of the altar, where they knelt, and making the sign of the cross, all, priests and people, bowed in silent adoration before the most holy sacrament. The archbishop now ascended to his chair, and the solemn ceremonies commenced. Soon was heard, in lugubrious accents, melodious and full, the "Kyrie eleison!" that prayer so sublime, yet so humble, and well suited to penitent souls, chanted by voices little less than heavenly, and borne aloft on the mellow peal of the swelling organ. Kyrie eleison!—the safest language for sinful hearts—the involuntary supplication of contrite and weary spirits! On it peals!—Kyrie eleison!—the outpouring of interior prayer, and the whispered petition of kneeling thousands, moving upwards to the throne of mercy in sad and deprecating accents, ere they participated with the priest in the most holy mysteries. Then in ecstatic strains poured forth, aided by those same seraphic voices, but now tuned to more exulting notes, the Gloria in excelsis burst on the ear, that song "began by the angels of heaven, and finished by the doctors of the church," so full of inspiration, that the very soul trembles at the words which tell, in sublime and melodious numbers, of the majesty of God, and Jesus Christ his Son. Clavering, enrapt in solemn wonder, and fully appreciating the great import of what was passing before him, united his heart with sentiments

* Romans viii; Ephesians i; 1 Tim. iv.

of earnest devotion to the prayers of the priest in the collect, wherein he lays before Almighty God the necessities, desires, and vows of his people, and offered his grateful prayers at the Epistle for having been called to a knowledge of his faith. At the Gospel all stood, respectfully waiting to receive the rule of faith drawn up by Christ himself, and by which we shall certainly be judged; and as the words "*Sequentia sancti Evangelii,*" &c., were intoned, all that vast congregation, with a simultaneous movement, raised their hands and made the sign of the cross on their forehead, their lips, and breast: on their forehead, that they might never be ashamed of Christ or his word; on their lips, that they might never fear to declare it, and on their breasts, that they might always carry it in their hearts. Clavering saw not, in the lights that blazed on the altar, vain or foolish pageants; ah, no! he was carried back to the first ages of the church, when the early Christians, flying from the wrath of Roman tyrants and pagan hatred, sought out dens and subterranean caverns, whose noxious and almost palpable gloom they were obliged to dissipate by the light of tapers, ere they could celebrate therein the sacred mysteries, and where often, by the quivering beams of those same holy tapers, their persecutors, like a torrent, rushed in, drenching the earth with martyrs' gore, laying waste their rude altars, and trampling under their polluted feet the sacred symbols. He saw also in them an emblem of that light which arose in Bethlehem under the beams of a new born star, and shone on, higher and higher, till blazing on the sacrificial altar of Mount Calvary, it lit up with hope a ruined world, and accomplished the salvation of man. He scarcely heard the eloquent preacher who had ascended the pulpit, but was scanning, with earnest eyes, the vestments of the priest, tracing in them throughout all the simple explanations he had read of their emblematic meanings. In the *amice*, or white cloth around the priest's neck, he saw no pagan folds, but wandering back again to those troublous times of the early church, when by a custom of the country all men wore their necks bare, he saw the faithful and persecuted servant of God covering his neck with a linen cloth to protect it from the stagnant damps of those subterranean cells, and also beheld in it the rag or bandages with which the Jews blindfolded our Lord when they bade him prophesy who it was that struck him. In the alb he saw the afflicted Saviour clothed in a white garment by Herod, and in the girdle, maniple, and stole, the cords and bands with which he was bound in the different stages of his passion, and in the chasuble or outer vestment, on the back of which was a cross to remind us of that which Christ bore on his lacerated shoulders, he saw commemorated the derision and scorn which the Jews heaped on his thorn-crowned head, when, arraying him in a purple garment, they hailed him KING. Here were no idolatrous or heathen robes, or patterns borrowed from a pagan mythology; oh no! but in the very lights of the altar, and equipments of the priest, he read a distinct epitome of the birth, passion, and death of our Lord, as well as some of the woes through which the primitive Christians waded. Clavering was aroused from his train of reflections by seeing the priest arise, and go up in front of the altar to the tabernacle, and intone the "*Credo,*" which was chanted, in full sweet chorus, by the choir, accompanied by the organ's religious music. He heard nothing in this holy hymn to remind him of earth—nothing irreverent, or unsuitable—but on its strains of harmony his soul, in rapt devotion, floated up to the very portals of heaven, and when, with subdued tones, the melody came stealing through the lofty arches, like harp-strings touched by passing winds, and a voice like those which swell the melody of heaven, sang in strains of sublime and plaintive sweetness the "*Et homo factus est*" of the creed, and every knee bowed for a moment in honor of the incarnation of Christ,

> "Then all his sense in ravishment was lost,
> And the rest after, softly and devout,
> Followed through all the hymn with upward gaze."
>
> *Dante.*

With attentive and devout manner, Clavering accompanied the priest through the solemn offertory, the lavabo, preface, and canon of the mass, up to that tremendous moment when he raised in his consecrated hands the immaculate host, pronouncing it, by the power of God, and the words of consecration, to be the body and blood of Christ; and the whole assembly bowed in prostrate awe before it, "all blending in the belief of an incarnate God, who, by his flesh, hath redeemed, and by his

flesh still feeds his creatures." Now stole forth—after the *Nobis quoque peccatoribus* and *Pater noster*—the heavenly strains of the *Agnus Dei*, after which followed the communion, the last Gospel, and the benediction of the people, who were dismissed with the holy charge of *Ita, missa est*. . . . . .

"Mr. Clavering," said Mrs. Botelar that afternoon, "we will go to St. Mary's a little before the vesper hour; I want you to see one or two things that I know will interest you!"

"As you please, dear madam; I am under your guidance, you know, particularly today."

"Well, so you are, and I will even take advantage of it, my dear, by leading you directly to Mount Calvary!"

Clavering did not comprehend her meaning, but the words, "lead you to Mount Calvary," had a happy signification, for that was the goal of his spirit's pilgrimage; and a thousand thoughts of humble hope irradiated his soul as he thought that at some day, not far distant, he would there rest for ever! As they entered the narrow street leading to St. Mary's chapel, the evening sun was shedding from the west a flood of radiance over arch, column, and pointed spire of the perfect Gothic edifice, while the large gilt cross, surmounting the graceful steeple, stood forth in bright and marvellous beauty against the dark blue of the sky beyond.

"This, my dear," said Mrs. Botelar, pointing to a large, regular building on the right, "is St. Mary's theological seminary, and the community of priests and students attached to and resident in it, are under the direction of a superior, and belong to the society of St. Sulpice, while the massive gateway, which you see opposite, leads to the college and its adjoining grounds."

"Ah," replied Clavering, "this then is St. Mary's college! and here many of my associates and friends in Virginia have graduated! Little did I imagine, when I heard them speak in high terms of eulogy of this seat of learning, that I should ever see it under existing circumstances." He sighed deeply!

"We are approaching Mount Calvary," said Mrs. Botelar, who observed with pain an expression of deep sadness on the countenance of Clavering, as they passed through the gate and entered a gravelled walk which formed a gentle ascent, bordered on each side with vines and shrubbery, that led them around in the rear of the chapel, where a scene, at once peaceful, solemn and quiet, presented itself to their eyes.

On a high, artificial mound, covered with trees and shrubbery, all glowing with the warm tints of autumnal hectic, with serpentine walks of gravel winding around it, a large wooden cross was elevated, and around its base were gathered the graves and tombs of the consecrated dead—of those priests and students of St. Sulpice who had died at the seminary. Some had laid down their heads covered with the hoar-frost of time, and fallen, like ripened fruit, to the dust; here lay some whose life-beam was quenched in death's turbid wave, as they ran on in full career of holiness and usefulness; and others!—ah! yes—there were others whose golden bowl had been broken at the fountain, while yet the living beams of morning glistened on its waters; they, like angelic spirits, had passed away ere their course of theology on earth was done, to finish it in the joy and perfection of their great teacher, God. Not a sound was heard, save the carol of a bird, which, allured by the bright sunshine and balmy air, had ventured forth from its retreat in some moss-covered nook, to flit about its beloved haunt again, ere yet the wintry blasts had come to strip it of its lingering glory; and the gentle rustling of evergreen leaves that sadly moved, as the wind sighed tenderly over the graves of the servants of God who slumbered in hope at the foot of Mount Calvary. But now, from the Gothic windows of the sanctuary, sweet, plaintive cadences from the solemn organ stole softly out, and a full chorus of manly voices chanting the vesper hymn! Fit requiem this for the placid slumberers; it seemed not like death, but the sainted repose of faith, which awaited only for the dawn of the resurrection to arise triumphant, amid seraphic and eternal melodies!

"Shall we go, my dear?" said Mrs. Botelar, touching Clavering's arm, as he leaned in deep meditation on a marble tomb.

"Would that *I* might rest here for ever," he replied with an expression of unrest and sadness on his countenance; "but, my kind friend, you are waiting for me. Have I detained you?"

"God grant, my child," exclaimed Mrs. Botelar, "that in the presence of the holy sacrament, your mind may be soothed and tranquillized: leave the past to him, and to him trust for the future!"

The chapel was literally thronged with worshippers, but after some little difficulty, Mrs. Botelar succeeded in procuring seats for herself and Clavering, in a pew immediately fronting the altar, where he had an uninterrupted view of the spacious and well proportioned sanctuary, which was elevated a few feet above the level of the floor, and divided from the main body of the church by an elaborately carved railing of dead gilt. The priests and students, arrayed in black cassocks, white surplices and the bonnet-carré, with the young boys or acolytes, who assist at the ceremonies in the sanctuary, dressed in scarlet cassocks, over which they wore thin white surplices confined around the waist by a cord, were all seated according to their respective theological grades, on benches which formed two half circles at the upper end of the sanctuary. The altar and tabernacle were constructed of the most costly and highly polished marble, and raised some two or three feet from the floor of the richly carpeted sanctuary by steps of the same elegant material: and were covered with clusters of fragrant exotics, glowing in beauty among the numerous lights that were blazing with dazzling radiance above, upheld by magnificent gilt candleabras, while the splendid ostensorium in which the adorable sacrament was to be deposited for benediction, glittered in a focus of intense light on the Epistle side of the tabernacle, and altogether formed a neucleus of gorgeous brilliance that seemed to diffuse beams of living beauty in every nook and shaded place of the Gothic chapel. The day-beams penetrated the painted glass of the sanctuary's highest windows, and pencilled tints of prismatic richness on the frescoed ceiling, and crept devoutly in through crimson draperies, dispersing an atmosphere of shadowy glory around the gorgeous altar, and floated softly away through the columned aisles, while through the roseate mist that quivered with tremulous motion, Clavering saw as if afar off in the rear of the altar a large crucifix, on which was a representation of the God-man, causing the mind that beheld its posture of agony, to shrink and utter, involuntarily, deprecatory words of sorrow and contrition.

He observed that the reverend gentlemen uncovered and bowed their heads low and reverentially, while they chanted a certain part of the vesper office, and looking with an inquiring glance towards Mrs. Botelar, perceived that she as well as those around them made the same respectful reverence: who, when she raised her eyes and observed his countenance, immediately handed her open book to him, with her finger on the verse of 'Glory be to the Father, and to the Son, and to the Holy Ghost;' with which the church concludes all her canticles, prayers and hymns: and understanding at once that this obeisance was made in honor of the adorable Trinity, forgot not to bow his head also whenever it occurred again, with sentiments of profound respect to the triune God. He was at first a little disappointed at not hearing female voices; but the sonorous, full tones of the clergy, with the clear tenor of children's voices, accompanied by the religious notes of the organ, blending in loud, grand music, as they sang the ancient and sublime melody of the Gregorian chaunt; at first awed, then solemnized, and finally diffused an elevated sensation of heavenly repose over his soul, that the most mellifluous and seraphic strains of harmony would have failed to produce. The inspired *magnificat* was next chanted in responsive notes, alternately by the choir in the sanctuary and a soft melodious voice from the organ loft, after which the white-robed sacristan kindled additional lights on the altar, and the priests, students, and acolytes, who bore burning candles and incense, came round in devout order to the front of the sanctuary, followed by their venerable superior, whose high, erect person, was robed in magnificent vestments of wrought silver and gold, and as he with his two assistants ascended the steps of the altar, the rest knelt before it.

The tabernacle was now opened and the consecrated Host taken therefrom, and deposited in its receptacle in the midst of the glittering ostensorium, and placed under a canopy of gold and silver cloth, which surmounted the holy place; then followed the majestic swell of the organ and melodious voices pealing forth the triumphant notes of a heavenly chorus; but they died away, the thrilling

and ecstatic strains were hushed, and now, like angel music, its transporting harmony softly soothed to subdued and soul-touching cadences,

"Swelled the organ up through choir and nave,
The music trembled with an inward thrill
Of bliss at its own grandeur, wave on wave,
Its flood of mellow thunder rose, until
The hushed air shivered with the throb it gave,
Then, poising for a moment, it stood still,
And sank and rose again, to burst in spray,
That wandered into silence, far away."

J. R. Lowe.

And amidst clouds of incense which wove solemn wreaths and wound itself like angels' wings around the tabernacle, sweet emblems of the prayers of saintly hearts—amid the whispered supplications of the kneeling crowd, and adoration of the priests of God, the sacred Host in its magnificent repository was elevated by the reverend superior in his consecrated and veiled hands, on high in benediction! Even as Moses raised the brazen serpent in the wilderness, that all who were afflicted, or diseased by the scourge of pestilence, might look on it and be healed; even so was the adorable sacrament raised on high, that those who, stricken by the world, or tainted by the leprosy of its sin, with contrite hearts, broken by penitential throbs, might gaze on it, and behold their salvation—their hope—and their life. Every head bowed low in prostrate adoration—the bell from the steeple rang a joyous peal—the words of a hymn of praise and thanksgiving were intoned and sung in jubilante tones—the blessed sacrament was restored again to the tabernacle—and the imposing rite was over; but Clavering still knelt with closed eyes, and his face leaning on his hands in tranquil and devout meditation. The last hour of day had chimed, its last beam was fading in the sky, when he raised his head, and the widow with her orphan child, and the earth-stricken, had wept on the steps of the sanctuary and retraced their steps like silent ghosts—the sigh of the distant organ seemed lulled with the day to rest, the nave was deserted, and the levite, attentive to the lamps and garniture of the holy place, with a slow step, hardly crosses it again.

"Here might I," thought Clavering, "rest for ever; before yon sacred tabernacle where thou, O Lord! dost descend at the voice of a mortal, and where faith kneels to receive its immortal food; but can any expression equal the heart's ecstacy? Whatever my lips may articulate, this pressed blood which circulates in this bosom, which breathes in thee—this heart which beats and expands, these bathed eyes—this silence, all speak, all pray in me. So swell the waves at the rising of the king of day, so revolve the stars, mute with reverence and love, and THOU comprehendest their silent hymn! Thus, O Father, in like manner comprehend that which I can not express; *silence* is the most sublime language of a heart overpowered by thy glory!"*

"Shall we go?" whispered Mrs. Botelar.

"Excuse me, dear madam," said Clavering after they had left the sacred spot; "I fear that I have detained you longer than prudence would dictate—the air feels chill!"

"No my child, not at all," she answered; "how were you pleased?"

"Ah, my kind friend, *pleased* is too poor a word for me to use, to express the emotions of my heart now—but this evening I will read to you a little transcript I made the other day from the pages of a celebrated writer,* which will express in sublime and worthy language the various sentiments of wonder, admiration and awe, which the august ceremonies of the Catholic religion have awakened in my mind."

"Mr. Clavering," said Mrs. Botelar, as they sat alone after tea, "do not forget your promise."

"Ah, true," replied he, taking some small ivory tablets from his pocket book. "As I looked to day on the various symbols, ceremonies, and rites which I witnessed, and which some through ignorance misunderstand and ridicule, the eloquent language of a certain celebrated philosopher presented itself to my mind—who, finding himself in a Catholic church, exclaimed: 'He doth not know thee, O Jesus Christ, who dishonoreth even thy shadow! I honor all things where I find the intention of honoring thee! I will love them because of thee! I will love them, provided I find the least thing which makes me remember thee! What then do I behold here? What do I hear in this place? Does nothing under these majestic vaults speak to me of thee? This cross—this golden image, is it not made for thy honor? The censer which waves around the priest; the *gloria*, sung in choirs; the peaceful light of the perpetual,

* Altered from Lamartine. * Lavater.

sacramental lamp; these lighted tapers, all is done for thee. Why is the Host elevated, if it be not to honor thee, O Jesus Christ, who art dead for love of us? Because it is no more, and thou art it, the believing church bends the knee. It is in thy honor that these children, early instructed, make the sign of the cross, that their little tongues sing thy praise, and that they strike their breasts thrice with their little hands. It is for the love of thee, O Jesus Christ, that one kisses the spot which bears thy adorable blood; for thee the child who serves, sounds the little bell, and does all that he does! The riches collected from distant countries, the magnificence of chasubles, all has relation to thee. Why are the walls and the high altar of marble clothed with verdant tapestry on the day of the blessed sacrament? For whom do they make a road of flowers? For whom are these banners embroidered? When the *Ave Maria* sounds, is it not for thee? Matins, vespers, prime and nones, are they not consecrated to thee? These bells within a thousand towers, purchased with the gold of whole cities, do they not bear thine image cast in the very mould? Is it not for thee that they send forth their solemn tone? It is under thy protection, O Jesus Christ, that every man places himself who loves solitude, chastity, and poverty. Without thee, the orders of St. Benedict and St. Bernard would not have been founded. The cloister, the tonsure, the Breviary, and the chaplet render testimony of thee. Oh! delightful rapture! Jesus Christ! for thy disciple to trace the marks of thy finger, where the eyes of the world see them not! Oh, joy ineffable, for souls devoted to thee, to behold in caves and on rocks, in every crucifix, placed upon hills and on highways, thy seal and that of thy love! who will not rejoice in the honors of which thou art the object and the soul? Who will not shed tears in hearing the words 'Jesus Christ be praised?' Oh, the hypocrite, who knoweth that name and answereth not, with joy, amen! Who saith not with an intense transport, Jesus be blessed for eternity! for eternity!'"

TO BE CONTINUED.

DE RANCÉ, THE REFORMER OF LA TRAPPE.

(From the Dublin Review, on Chateaubriand's Life of De Rance.)

Continued from page 328.

IT WOULD be vain to attempt, within the pages at present at our command, to trace minutely the progress of his conversion, or the motives that finally decided his choice of a state of life. He was for a long time undecided as to the course he should adopt. At one period he thought of burying himself in the solitudes of the Pyrenees, and in some dark dell, which the noon-day sun would seldom penetrate, or in some rocky mountain cell, where no one should ever reach his lonely hermitage but the reckless chamois hunter inured from his childhood to the storm, to weep over his sins alone, and die to all other interests, save those of God and of eternity. At another he was counselled to embrace the monastic life, and benefit the church by edifying and instructing his brethren. This advice he finally adopted, though he long cherished a repugnance to this mode of life, and sometimes gave expression to sentiments which were far from complimentary to the cowl and the cassock. But his mind was no sooner decided upon the course to be adopted, than he pursued it without hesitation. He was not a man to turn back when once he had put his hand to the plough. He resigned all his benefices save one, and sold out his property. Veretz brought him one hundred thousand crowns. He gave it all to the poor; of the monasteries which he held "in commendam" he kept only the poorest, the most

unhealthy, and the least known of all—the abbey of La Trappe in the ancient province of Perche.

This province is divided from Normandy by a range of hills which commence at Cherbourg, and, extending in a south-easterly direction, disappear near Chalons. This range of hills, for the most part of very moderate elevation, is intersected here and there by ravines and narrow valleys, and clothed in many places with dense masses of the ancient forests of the country.* In one of these ravines lay the monastery which has since acquired a more than European celebrity. The nearest towns were Seez and Montagne, between which it was situated. The geographical distance was small; but for all purposes of human communication, it was as far removed from the abodes of man, as if it were a hundred miles away. Nature had surrounded it with hills and woods, as if it was resolved to shut out all intercourse with the world that was beyond them; and the hardy traveller who succeeded in passing the barrier of rocky hills, was still debarred access to the convent walls by a chain of small lakes which encircled them like the moat of a castle, and could only be passed in safety under the direction of an experienced guide. A few fields of corn, and some fruit trees were all that the most laborious industry could wrest from the stubborn soil. Such was the dreary loneliness of the place, that, save some stray sound from the monastery, nothing was ever heard but the rustling of the trees, the wild notes of the water fowl, and the rush of the water that fell from the surrounding hills. In the heat of the noon-day sun the venerable walls of the convent were seen distinctly from every point of the hills around, but in the morning and evening the eye would look for it in vain amid the thick mist that settled upon the valley. A dark grey tower would now and then raise its head through the mass of curling vapor, but at other times its existence and position could only be determined by the sound of the large bell that came booming up the mountain side at the stated hours of prayer. It was founded by Rotrou, the second of that name, count of Perche, in the year 1122. Once, on his way from England, he was in danger of being lost at sea. He made a vow that, if ever he saw his native hills again, he would build a chapel to our Lady in gratitude for his deliverance. The storm ceased, and he returned in safety. The convent of La Trappe was the fulfilment of his vow. In token of the event, he had the roof constructed to resemble the keel of a vessel turned upside down. Louis VII was king of France, and Bernard was abbot of Clairvaux, when this event occurred, and the convent embraced his rule, and was united to the Cistercian institute in 1144. One of its early abbots, of the name of Herbert, accompanied the crusaders of 1212, and with Renald of Dampierre, and Simon of Montfort, was taken prisoner by the caliph of Aleppo. After a captivity of thirty years he returned at length to his own country, and founded Claretz, a dependency of La Trappe. The thirteenth abbot, in regular succession, died in 1526, and in that year Cardinal du Bellay received it "in commendam" from Francis the First. Thenceforward, it continued to be so held, until the strict observance of the institute was restored by the subject of our notice, in 1662.

The special permission of his majesty was therefore required, to enable the abbot to assume the regular jurisdiction of the community; and this permission he succeeded in obtaining. But, to render this permission binding upon his successors, the joint concurrence of the courts of Rome and Paris was necessary. It was evident that, until this was obtained, only half the work was done; and, by the aid of influential friends, in this also he was successful. He began his noviciate at the reformed house of Perseigne. After spending about five months there, a malady, which he vainly endeavored to conceal from his physicians, compelled him to leave the house for a time, until his health should be restored. His medical attendants even went so far as to say that, unless he moderated his austerities, his very life would be in danger. But a resolution embraced, and a state of life adopted, after an internal conflict like his, were not to be so easily shaken. He went for change of air to La Trappe, and recovered. On his return to Perseigne, his influence was required by his superiors to defend the reformed institute in one of the houses of the order. The strict observance of the rule had been introduced

* At least it was so two hundred years ago, though we believe there are few remains at present.

into a convent in Champagne. Some of the community were opposed to its introduction, and were supported in their opposition by the gentlemen of the neighborhood. A party of these came one day to the convent, to expel by force the members who had introduced the change. As such an event was expected, De Rancé was sent down expressly from the parent house, to oppose and baffle the assailants. He met them at the gate. They were led on by the Marquis de la Vassé, an old friend of De Rancé. The marquis recognised him in a moment, and, descending from his horse, clasped him affectionately in his arms. It is scarcely necessary to add that the errand on which he came remained unfulfilled. When his noviciate was expired, he prepared to consecrate himself by his solemn vows to God. The better to arrange his affairs, he went for a few days to La Trappe; made his last will and testament, bequeathing to his convent his remaining property, making special mention of his library.

He was anxious to make his solemn profession in company with Bernier, one of the old religious of La Trappe, and who was also, it is said, one of those that conspired to take away his life, though afterwards brought to follow his example. But some obstacle intervening, and being desirous to complete his sacrifice, he made his solemn profession to Guiton, a deputy of the abbot of Prieres, on the 26th of June, 1664. Two others were professed with him, of whom one had been an old servant of his in the days of his worldly splendor. A few days after this event he went to take formal possession of his convent, having previously received the abbatial blessing and investiture from one of our own expatriated countrymen, Dr. Patrick Plunket, bishop of Ardagh. This prelate had been himself a Cistercian monk, before his elevation to that dignity, and had probably taken shelter among the brethren of his order from the dangers of his own distracted country.

The first days of the abbot of La Trappe were principally employed in putting his monastery in repair, and in establishing judicious regulations for the performance of the choral service. He was himself employed among them like the humblest of his brethren. At his suggestion, the obsequious and docile community gave up the use of meat, eggs, fish, and wine, and adopted a more respectful and deferential deportment in their intercourse with one another. He had not been long engaged in the work of reformation, when he was selected by the chapter of reformed Cistercians to advocate before the holy see their claims, which were called in question by the parent house of the Cistercian institute.

During his stay at Rome, and while awaiting the issue of his mission, he was remarkable for the austerity and seclusion of his habits. His food was coarse brown bread, his drink water. His daily expenditure never exceeded six small pieces of the Roman copper coin. Having much time upon his hands unoccupied, he spent it in visiting—not the monuments of Roman grandeur or the triumphs of human art—but some of the least frequented churches, in which he was wont to spend many hours in prayer. It was also remarked that he paid long and frequent visits to the catacombs. The darkness of these caverned recesses; the sepulchral purposes to which they had been applied; the multitudes that had passed and repassed these gloomy pathways for more than two thousand years; the mouldering emblems and remnants of mortality, pagan and Christian, of martyred saint and unrepenting sinner, that lay strewed around him, were in harmony with the stern complexion of his feelings, and uttered with their own terrible impressiveness that warning lesson which, in after years, he taught so well—"Vanity of vanities, and all is vanity." He wished to spend the Christmas holidays in some convent o fhis order; but an old religious, with whom he formed an acquaintance, happening casually to mention that they had no pious reading at meals, and that after supper the brethren amused themselves with a game of cards, he became shocked at the irregularity, and celebrated that festival in the quiet and privacy of his own lodging.

On his return to La Trappe, after an absence of nearly two years, he began to establish on a firm basis those observances which have rendered his name and that of his house so well known to the world.* Dissensions had unfortunately sprung up between the prior and the assistant during his absence.

* We doubt whether there be any convent so generally known by name as that of La Trappe, except, perhaps, that of the Great St. Bernard, on the Alps.

The prior was of opinion that the walls of the convent cells looked altogether too bare, and that the brethren stood a fair chance of going to heaven without working altogether so hard. Meat and fish, which De Rancé had removed, began again to find their way upon the table of the refectory. He had already, by letter, expressed his displeasure at these changes; and on his return, he took care to remove the prior from his office, and restore the original regulations. In addition, he now began to introduce the observance of that stricter discipline which distinguishes the Trappist institute from the other houses of the Cistercian order. The details of this discipline,—its short sleep, its rigorous abstinence, its unbroken silence, are well known, and we will not here wait to describe them. They have become more or less familiar to our Irish and English readers since the introduction of the order into these countries. From the commencement of his labors in this department, to his death, there are inscribed in the registers of the convent no less than ninety-seven professed religious and forty-nine lay brothers. They presented themselves for admission slowly in the commencement; but when the virtues and example of the members and the abbot became better known, the postulants that presented themselves were more than they could well accommodate. The penitent who felt his heart pressed down by the consciousness of guilt, and the Christian who aspired to more than ordinary perfection, sought refuge within its walls; and many a contrite and humble soul, on which the recollections of early days pressed dark and heavily, came to tread in the footsteps of the abbot, and prepare for its dread accounting. Something, too, we should perhaps set down to the impulse of that enthusiasm which novelty ever excites, and which is one of the auxiliaries which religion borrows from the earth, and, by employing, consecrates and hallows for its own high purposes. Various as are the ways of God with man, and manifold as are the means by which souls are conducted to sanctity, are the names of those who first presented themselves, and whose characters are described in its early archives. Ragobert, once a monk of Clairvaux, who sought in vain within the degenerate cloisters of Bernard the perfection which he found only in La Trappe. Le Nain, elder brother of the illustrious Tillemont. He was subsequently prior of the monastery, and employed his pen in sketching the biography of his friend and abbot. Brother Placide, who, on his dying bed, and awaiting the coming on of his agony, was so full of heavenly joy and hope, that when his abbot asked him whither he was going, "To the mansions of the blessed, of course," he replied. Brother Bernard had just received the viaticum, when a severe fit of coughing came on; expectoration would have relieved him, but out of respect to the body of his Lord that reposed within his bosom, he did violence to the requirements of his physical nature, and died a martyr to his reverence for the eucharist. Claude Cordon, a learned doctor of Sorbonne, who, after a career of much distinction in the theological world, took the habit of religion and the name of Arsenius, and died in the odor of sanctity. A few days after his death, one of the brothers said he saw him surrounded with a brilliant light, and heard him say in rapturous ecstacy, "Oh if you knew what it is to be in the society of the saints!" Peter Fore had been a lieutenant of grenadiers. He bore about him the marks of several engagements, in which he had proved himself the bravest of the brave: but he was also wicked and depraved. The blood of many a murdered man, and the curse of many a dishonored maid, were upon his head. So reckless and abandoned had he at length become, that twelve warrants were at one time out against him. But in the darkest depths of guilt there is an element of correction. He heard of the wonders of La Trappe, and determined to seek for admission. Starting from his place of refuge, he travelled in a few days over two hundred leagues, through bye-paths and under heavy rains; and on a cold day in winter presented himself at the gate of the convent. His eye was wild and blood-shot; his features haggard; his look indicative of despair. The hardships he had undergone imparted a savage fierceness to his whole demeanor. He asked admission, and obtained it. The repenting sinner, be he who or what he may, was sure to be received; and Fore was not unworthy of the kindness during the few weeks he survived,—for, alas! his course of penance was short. His iron frame was broken by the hardships he endured. Ulcers began to form

in his chest. Reduced to extremity, he asked to be laid upon a bed of ashes, and died in the warmest sentiments of compunction. The wonders of asceticism and rigorous self-denial which are recorded of the early members of La Trappe, would have been worthy of the solitaries of the Thebaid; and had Pachomius been admitted to contemplate that community, he would have been proud to acknowledge them as brothers. The monks, though living in the same house, were strangers to one another. Each one followed to the choir, the garden, or the refectory, the feet that were moving before him, but he never raised his eyes to discover to whom the feet belonged.

There were some who passed the entire year of their noviciate without lifting up their eyes, and who, after that long period, could not tell how the ceiling of their cells was constructed, or whether they had any ceilings at all. There is mention made of one whose only anxiety was for an only brother, whom he had left leading a scandalous and disorderly life in the world. Since he entered the convent, he never passed a day without shedding a tear over his miserable condition, and begging for him from God the grace of repentance and amendment. On his dying bed he asked one request of the abbot—it was, for a continuance of his prayers for the same purpose. De Rancé retired for a moment, and returned with one of the most useful and valued members of the brotherhood. When the cowl which concealed his features was removed, the dying monk recognised the brother for whom he had so often wept and prayed. An aged monk was once selected to attend a youth of great promise, who had entered the monastery and was dying of a slow decline. Day and night he watched by his bed, with the most anxious care, and the most untiring solicitude—but in vain. The young man pined away like a crushed and broken flower, and his remains were borne to their resting place, in the burial ground of the brethren. One day the aged monk was observed standing over the grave of the departed. Tears flowed down his wrinkled cheeks, and his breast heaved with the intensity of his emotion; for a moment, nature triumphed over duty. The inscription upon the tomb told him that it was the grave of his only son. He had not seen him since he left him a boy, to the care of his guardians, in the world. Such was their ignorance of the world's ways and usages, that when the duchess of Guise was permitted to see the chapel, one of the brethren accused himself in chapter of having looked at the *bishop* that had visited the convent. Even the death of Louis XIV occurred some months before it was known to any but the abbot. The following incident we should rather expect to meet in the history of the Caliph Haroun Al Raschid: A traveller, making his way through the mountains, missed his way; he wandered about some time after sunset, in danger of being dashed to pieces among the rocks, or of sinking in the morasses that surrounded him. About eight o'clock he heard the tolling of a large bell, and, with some difficulty, made his way to the spot from which the sound proceeded. It was a large monastery. He sought shelter for the night, and was admitted. One kind attendant took care of his jaded steed, another divested him of his wet and travel-stained habiliments, another conducted him to the apartment where he got refreshment, and where a plain but neat bed received his weary limbs. But, from his entrance to his departure in the morning, strange to say, no sound of human voice broke upon his ear. His noiseless attendants came and went, like so many beings of another world, ready to anticipate his slightest wish; but, as it was the hour of silence, even for those who waited upon the strangers, not a word was spoken when he went, or when he came.

To some who may cast their eyes over these pages, a life like that which we have described will seem nothing but the veriest fanaticism. We have often before now heard the names of Paul, and Anthony, and Francis, and De Rancé, classed in the same category with the fakirs of Hindostan. There is in modern civilization, and occupying an important place, a desire of ease and comfort, an anxiety to provide for man's mere physical nature, which, however useful and praiseworthy, is not all that man requires. Who can tell the various shades of character, of disposition, of usefulness, of which society is composed, from those who are clothed in soft garments in the houses of kings, to those whose dwelling-place is in the desert, and whose food is the locust and wild honey? Shall we say that the Baptist in the wilderness, where from childhood he had

been sanctified by God's Spirit in lonely meditation and rigorous abstinence, was not as great and useful as the merchant, the soldier, the courtier, or the monarch; or that, in the divine economy, he had not his own high function to fulfil? We should rather think it was this previous preparation, hallowed as it was by heavenly influence, that elicited from the Saviour the magnificent eulogy, "Amen, I say to you, there hath not arisen, among those born of woman, a greater than John the Baptist!" No doubt the example, thus afforded, was never intended for universal adoption. Those who are specially called to such a life are, and have been, comparatively few; but in every age of the Christian dispensation, as before it in the old, there have been found persons like Elias, and the Baptist, and Paul, and Anthony, whose home was to be the desert, and who were to serve God in solitude and in prayer. Some called away from the busy abodes of men in the very innocence of childhood, ere yet the world and its corrupting influence had tarnished the purity of their souls; others who were summoned to weep in solitude, and eat the bitter bread of compunction, over the wanderings of a sinful life; others whose mind and disposition were little adapted to the ways of men, and who determined to flee for ever from seductions which they were afraid openly to encounter; others whom God's Spirit set apart to pray, with a strong cry and tears, for the welfare of their people, and, like Moses, to extend their hands to heaven upon the mountains, while the people were battling upon the plain. Who will say that, even in these evil days, the fate of empires, and the destiny of peoples are not more influenced by some poor and unknown solitary, whose voice ascends to heaven in secret, than by the movements of armed men, or the intrigues of diplomatic agency, to which they are generally ascribed? The Trappist, and similar institutes, are not to be viewed independently in themselves. They are but parts of the Christian system, which must be considered in their bearing upon the whole. It was no small service for the Trappist institution to have given the corrupt times in which it originated an example of penance and mortification. We know of no lesson more needed by the voluptuousness of those among whom De Rancé lived. The almost pagan tendency and epicurean morality, or immorality, of the day, required to be checked and censured by the example of Christian mortification. The same service which the monks of the Thebaid rendered to the tottering empire of the Cæsars, was conferred by the Trappists upon the libertinism of their own. De Rancé was to the Longuevilles and the Montmorencies, what Anthony and Arsenius were to the degenerate children of Constantine. The marvellous and ever abiding Spirit which presides over the children of God, will always provide a fitting and adequate remedy for the disorders of the time; and the salt of the earth will never be wanting, when the corruption of human nature requires it to be applied.*

Disgusted with the world, De Rancé would have been content to live and die unknown in his dear solitudes. The great work of religious reform, in which he had succeeded so well, would have rescued his name from oblivion, without other aid; but he was also to obtain what he least expected, and what he least desired,—a literary reputation. In the spiritual guidance of his brethren, he had frequent occasion to study the duties and obligations of the monastic institute, and to make himself well acquainted with the principles and examples of religious perfection, handed down by those who have gone before us. In the alembic of his strong and original mind they assumed a new, if not more impressive form, than they had before. The discourses which he delivered to his monks on these subjects were taken down in writing, and began to find their way into circulation. One of the copies fell into the hands of Bossuet, who no sooner read it, than he wrote to the author, and insisted in the strongest terms on its immediate publication. The answer of De Rancé was to throw the manuscripts into the fire. But it would not do: other copies were in existence. His friends renewed their entreaties, Bossuet promised to superintend the publication, and correct the press. He did more. He gave a written approbation, which was

* The words of D'Alembert, with reference to this subject, may not be undeserving of notice. "Le Sejour de La Trappe parait destine a faire sentir aux cœurs meme les plus tiedes, jusqu'a quel point une foi vive et ardente peut nous rendre cheres les privations les plus rigoureuses; Sejour meme qui peut offrir au simple philosophe une matiere interessante de reflexions profondes sur le neant de l'ambition et de la gloire, les consolations de la retraite, et le bonheur de l'obscurite."

prefixed to the first edition, dated from Meaux, on the 10th of May, 1685; in which year the work appeared.* It was read with much eagerness. The world was anxious to know what the great reformer of his time had to say about the state of life he adopted, and for two years its positions remained undisputed. The first murmur of dissatisfaction was heard from the low countries, where the opinions that were oppressed or persecuted at home, found a free and unchecked expression. It purported to be a true and accurate account of the conversion of the abbot De Rancé. It was written in the form of dialogue, and was marked by a spirit of personal acrimony and vituperation. The treatise on the duties of the monastic state found another opponent in the Père Mege, who, in his commentary on the rule of St. Bennet, took occasion to mention it in terms of censure. It reached its third edition before it provoked any antagonist worthy of the notice of the author. It was Mabillon that spoke from the cloister of St. Maur. The old chronicles of the early kings, the records of early European history, and the ponderous folios of the fathers, were piled around him on the right hand and on the left; and on the table before him lay the annals of his order, which he was employed in publishing. His threadbare cassock was covered thick with the dust of many a mouldering and worm-eaten document, brought from the libraries of Italy and France; and his grey hair and wrinkled brow told of study, and thought, and labor, beyond what are given to other men. Yet he, the most learned man of the most learned order that the church has produced, was told by the abbot of La Trappe that the pursuit of human learning was unworthy of the monastic state and opposed to the essential duties of the profession. It was only such a charge that could arouse the great Benedictine, or provoke him into the arena of controversy. But when he does buckle on his armor for the fight, he does it with a dignity worthy his name and cause. His reply, under the title of "Traité des Etudes Monastiques," is very appropriately addressed to the young religious of his community. He lays it down as an incontrovertible position that though monasteries should never be made mere schools of human learning, nor of that knowledge which merely puffeth up, yet that the cultivation of human learning may be rendered eminently conducive to the interests of religion; that if influenced by charity, it may be very useful in promoting humility and knowledge of ourselves; but that in all his studies, and in all his eagerness for knowledge, the true religious should ever seek to perfect himself in the love of God, and to know, with the apostle, but Jesus Christ and him crucified. To maintain this position—about which, at the present day, we should think there would be no second opinion—he employs all the resources of his rich and well-stored mind. His favorite pursuit, nay, the object of his whole life, was censured; perhaps his character as a religious in question. He appeals with pride to the great men whom the religious institute has given to the world in every age; to the magnificent collections of books which were amassed within the walls of convents, to prove that literature was loved and cultivated by the inmates. He alludes to the doctors of Syria, Egypt, and Palestine, whose knowledge was thus acquired; to the schools established wherever a religious foundation was made; to the masterpieces of human genius preserved by religious men; to the numerous popes and councils that praised these labors and required them to be continued. Nor is France unnoticed in his pages, for he appeals with confidence to the names of Anselm and Lanfranc, and mentions with honor the abbeys of Bec and the Grande Chartreuse. Modesty prevented him from alluding to his own times; but posterity will say that, in the brilliant galaxy that sheds lustre upon the monastic institute, there are no more illustrious names than Mabillon and St. Maur. De Rancé replied to this treatise, and Mabillon answered by his "Reflections." There have been few controversies conducted with more zeal and erudition, with more consideration for each other's character, and, what is more creditable, with less loss of temper.

The reformer of La Trappe was now an old man. The rheumatism, that had hitherto disabled only his left hand, now seized upon the right, which, notwithstanding the kind attendance of the surgeon of the duchess of Guise, whom she commissioned to take charge of him, he found himself, in a short time, unable

*This work has been long and favorably known to the English public under the title of "A Treatise on he Duties of a Monastic Life," by the abbot De Rance.

to use. His stomach had an extreme repugnance to every kind of food, and in addition to a distressing cough, and a want of rest at night, his teeth gave him much trouble, and he got a swelling in his legs. The last six years of his life he spent in the infirmary, reclining in an easy chair, almost without changing his position. When the lay brother in attendance came to give him a drink, he used to say, with a smile, "Here is my persecutor again." The religious, one and all, would have deemed it an honor to be permitted to do him the slightest service; but he was often known to thirst for hours together, without mentioning it, so unwilling was he to give them trouble. Even the acute internal pain which he endured would never have been discovered, but for the convulsive twitching of his features, and the sudden paleness which at times overspread his countenance. On the wall, over against his chair were written the words of the royal penitent: "The sins and ignorances of my youth remember not, O Lord." In his advanced age and increasing infirmities, his brethren besought him to moderate somewhat of his rigorous austerities; they even obtained from the holy see permission for the purpose, but his love of penance was stronger than his love of life, and he continued them to the last. When the days of the exhausted and worn-out invalid were drawing to a close, and apprehensions were entertained of his death being near at hand, the brethren of the monastery began to gather around the door of the infirmary, anxious to have one look at their respected father, and to hear one word from his venerated lips, before he was taken away from among them. De Rancé, from his bed, heard their whispered inquiries, and was informed of their solicitude. He dictated his last farewell, which he wished to have read for them by the abbot:

"God alone," said he, "knows how desirous I am to see you once more. Though I long for that happiness more than ever I did through life, yet I grieve to say that, in the present state of my health, it is one which I must forego. Pray for me, my brethren; and ask of God, that if I be still good for any thing, I may be continued to you a little longer, if not, that he take me from the world."

The bishop of Seez, his friend and confessor, was sent for. De Rancé seemed much pleased when he saw him: took the prelate's hand, and raised it to his forehead, as if he meant to form with it the sign of the cross upon himself, he repeated the general confession, and requested his kind influence at court in favor of the discipline he had established in the monastery. This was the only solicitude that troubled his dying hour. Seeing one of the monks in tears, he stretched out his hand, and said, "I am not going away from you for good. I am only going before you a little while." He attempted to write a parting letter to James II, who since his visits to La Trappe had kept up a friendly interchange of letters and kind offices, but not being able to finish it, he prayed the abbot to make the necessary apology to his majesty. The night of the 25th of October was a long and restless one for the sinking patient. He spent it in a straw chair, with sandals that belonged to a deceased religious placed on the ground before him, as if to remind him of the journey he had to go. He rallied a little on the following day, but at eight o'clock in the evening it was evident to all around him that his agony was coming on. He required to be placed on his knees to receive once more the bishop's blessing, and then laid on the bed of ashes on which, according to his institute, the Trappist must always die. A king might envy the unearthly joy that sparkled in his eyes as he helped to arrange his emaciated limbs upon his bed of pain. The bishop, who stood by his side, asked him whether he knew him. "Perfectly: I never will forget you," was the reply. He then inquired of the attendants whether they gave any thing to sustain the strength that was each moment becoming less. De Rancé heard the question, and faintly whispered that nothing remained undone. Some verses of psalms were repeated alternately by him and his attendants. "Lord, thou art my protector and my deliverer," repeated the bishop. "O Lord, do not delay," faintly muttered De Rancé. They were the last words he spoke. He looked for a moment steadfastly at his friend, then raised his eyes to heaven and died. This was on the 26th October, in the year 1700. He was seventy-four years of age, and had spent thirty-seven, just half his life, in the penitential exercises of the cloister. He was buried in the common cemetery of his convent. In death, as in life, he wished to be in the midst of his brethren.

NOTICE OF THE VERY REV. ANTHONY GARNIER.

THE last arrivals from Europe inform us of the death of the V. Rev. Anthony Garnier, superior general of the Society of St. Sulpitius. The valuable services which he rendered to religion in the United States will always entitle him to a rank among the benefactors of our country, and for this reason a notice of his useful career, particularly that portion of it which was passed on this side of the Atlantic, must be a subject of peculiar interest to the American Catholic.

Rev. Antoine Garnier was a native of the diocess De la Rochelle in France, and, having become a member of the Society of St. Sulpitius, he was for some time a director of the seminary at Lyons. He, with two other priests, was appointed by Rev. Mr. Emery, superior general of the society, to co-operate with Rev. Mr. Nagot in founding a clerical seminary in Baltimore; where they arrived on the 10th of July, 1791.* During the whole twelve years of his stay in Baltimore, Rev. M. Garnier continued to reside at the seminary, where he taught theology and philosophy.

Soon after his arrival in America, Mr. Garnier applied himself in part to the duties of the holy ministry. When he could yet speak the English language but very imperfectly, he visited the Catholics, belonging to the recently organized congregation of St. Patrick's, in the city of Baltimore, and urged those who were indifferent to the duties of religion, to a more faithful compliance with their obligations. He applied himself so successfully to the study of the English language as to be very soon able to preach to his congregation.

The congregation of St. Patrick's assembled at first for divine worship in an unplastered room in the third story of a rented house; but in the year 1796 the number of Catholics had become so large that they determined to build a church. After the erection of this temple, the Rev. Mr. Garnier continued his attentions as pastor, and, though he resided at the seminary, he celebrated mass at St. Patrick's every Sunday and Thursday, until he was succeeded by the Rev. Mr. Floyd as pastor, by whom he had previously been assisted in catechising the children.

In addition to his charge of St. Patrick's, after the appointment of Mr. Floyd, Rev. Mr. Garnier attended the congregation at Doughoregan (Carroll's) Manor, sixteen miles from Baltimore, once a month; where he numbered among his flock the late Charles Carroll of Carrolton, the last survivor of those who signed the Declaration of Independence.

All who have had the happiness to know Rev. Mr. Garnier bear testimony to his great talents and profound learning. Besides his high attainments in moral and natural science, he was eminently successful in the study of the languages, and particularly the oriental tongues.

Rev. Mr. Garnier was a remarkable instance of the union of great learning and talents with a profound humility, a perfect indifference to the pleasures of the world, and a sincere and lively piety. His long and arduous labors in the service of St. Patrick's church were entirely gratuitous. So free was he from any attachment to money that he would not make it the subject of conversation. On one occasion, having reluctantly received a present of about five dollars for marrying a couple, he retained the money in his hand until he found the gentleman who was then superintending the building of St. Patrick's church, and without looking at it, handed him the money to be applied to the good work. Another time, receiving a bank-note while reading his office, he placed it between the leaves of his book, where it remained, without his recollecting any thing of it, until the *next year*, when, on opening his Breviary to read the same office, he found the note.

The Rev. Mr. Floyd, pastor of St. Patrick's

* The names of those who accompanied Rev. Fr. Chas. Nagot, are Rev. Messrs. Garnier, Tessier, Levadoux; and Messrs. Tulloh, Mondesir, Perinauld, Floyd, and Jno. Caldwell. Rev. Mr. Delavau, a canon of the church of St. Martin of Tours, came also, as a friend of M. Nagot.

having died eighteen months after his appointment to the charge of that congregation, Mr. Garnier resumed the care of St. Patrick's congregation, which had increased considerably since he had first known it. Their condition too was improved: they were worshipping in their own church. He continued his visits twice a week, until the appointment of the Rev. Mr. Cuddy, in May, 1803; and on the 25th of the same month, Rev. Mr. Garnier left Baltimore, on his return to France, whither he had been recalled by his superior. He arrived at Antwerp, after a tedious voyage, on the 15th of July. Two days after his arrival, writing from thence to a member of St. Patrick's, he says: "Be so good as to present my best compliments to my dear and beloved friends of the Point. I can not mention here all their names, but tell them that their persons are deeply engraved on my heart, and shall never be forgotten." He always cherished a fond remembrance of his friends in America, and inquired of every one he met from Baltimore after the welfare of his former flock, often expressing a wish to visit them again. Soon after his arrival in Paris, he wrote to a member of St. Patrick's congregation: "I profit by the opportunity of a French gentleman going to Baltimore, to recall myself to your remembrance. I often walk in spirit in your street, and call at your house. Oh! when shall I be favored once more with the pleasure of your cheerful company? I am afraid it will not be in this life: every thing seems to conspire against my return and thwart my warmest wishes; the will of God be done! I ought not to be so much troubled about the place of my exile, for the few days I have to live in this world. Be so good as to present my compliments to my dear and beloved flock; O tell them that I carry them all in my heart, and that I offer them up very often to my God, when I ascend to his altar. Tell them to pray Almighty God for me."

At this period the venerable writer was engaged in teaching Hebrew, and delivering lectures on the Holy Scriptures, at the seminary of St. Sulpitius, in Paris; and it is a striking proof of the benevolence of his heart, that in the halls of science in which he so much delighted, and where he enjoyed the luxuries of noble libraries, and the society of learned men, in the capital of his native country, *la belle France*, he could cherish a fond remembrance of the little congregation in *Apple alley*, for whom he had toiled during many years, as a poor American missionary.

His merits, particularly as a man of eminent talents and rare prudence, were highly valued by Mr. Emery, then superior general of the Sulpitians, and at his death, in 1811, he left Mr. Garnier trustee of the property which belonged to that society. Under the administration of Mr. Duclot, the successor of Mr. Emery, Mr. Garnier continued his labors in the seminary of Paris, as a lecturer on Holy Scripture and professor of the oriental languages. On these subjects, and especially on scriptural questions, he has left an immense mass of manuscripts, which are an evidence of his profound and varied learning.

Upon the demise of Mr. Duclot, in 1827, Mr. Garnier was called to the responsible office of superior general of the society of which he was a member.

In the performance of the important duties attached to his elevated station, Mr. Garnier was remarkable for his fidelity and exact compliance with the rules of his institute. His piety was fervent and unaffected, and it may be truly said that the aspirants to the sanctuary who were formed under his direction, were as much encouraged by his example to cultivate the virtues of their state, as they were assisted by his able lectures in the acquisition of sacred learning. For many years previous to his death he was subject to intervals of intense suffering, occasioned by a constitutional malady, which could be only alleviated in a slight degree by medical skill. These infirmities, however, did not prevent him from discharging his office until within the last two years, when he was mostly confined to his chamber. At length, at the advanced age of eighty-three years, Mr. Garnier was called to the recompense of the faithful servant, leaving behind him a high reputation for piety and learning, and the grateful remembrances of one who had been the last link in the series of those distinguished men who had reared the present generation of the priesthood in France, after the ravages of the revolution.

INTELLIGENCE.

FOREIGN.

(From a private Correspondent.)

FRANCE.—*Stained Glass.*—I had never known, until my arrival in the cities of Paris and of Metz, the year before last, that the ancient art of staining glass so as to produce, with all the nicest accuracy of drawing and painting, a brilliancy and prismatic effect that coloring on canvass, however perfect or masterly, can never attain—an art which has contributed so much to the imposing religious grandeur possessed by venerable basilics, and other churches of past times, and which, I had often heard, was entirely lost, had been rediscovered—and that the city of Metz claimed the enviable glory of that second discovery. Yet it appears to be a certain fact, of which I have myself had repeated splendid ocular evidence. I made a visit to the establishment, a little better than a week ago, for the purpose of collecting such information as might interest you. I learned from them verbally that, over and above the works which they had been executing in some of the churches of Metz and vicinity, they were actually engaged in executing orders on a very large scale in several of the most prominent cities of France;—at Paris, in the church of St. Roche, the parish church of the court, St. Germain l'Auxerois; at Lyons, &c. The main branch of their establishment is at Paris, but the manufacturing is all carried on in their workshops at Metz. They showed me, at the time of my visit, a window which they were then just putting together for the cathedral church of Metz. The subject is its late chief pastor, Bishop Besson, in mitre, stole and cape, kneeling, with his hands devoutly joined, before St. Francis of Sales, his patron saint. I have never looked on any production of the kind more imposing, brilliant, and striking. The leading figures and grouping form a magnificent painting, from about twenty-five to thirty feet high, and proportionably wide; and the likeness of the procumbent prelate is so perfect, that having known him but for about one year, I recognised his features after an interval of twenty years, as soon as I put my eyes on the picture. The new art appears to me to surpass the ancient by far in point of transparency, coloring, shading, and accurate drawing. The work, of which I have just been speaking, is executed in a style of great richness, and its cost on the spot amounts to about forty dollars for every three feet square. How would this do for our fine cathedrals and churches of America? Speak of it to our friends who may feel interested in the matter, and let me hear what they may have to say. They do work on a much cheaper scale.

Departure of Missionaries.—Towards the end of March, says the *Ami*, eight priests, from the seminary of the *Missions Etrangérs* at Paris, embarked for the East Indies. Four of them are destined for the mission of Singapore, one for Tong King, and the other three will be disposed of according to the wants of the church in China.

SWITZERLAND.—The political affairs of this country have become a subject of intense interest at home and abroad. The friends of civil and religious freedom are anxiously looking to the result of a struggle, in which constitutional right and unflinching valor are contending against the aggressions of a politico-religious faction, which seeks to subvert the existing order of things, and excites the prejudices of one Christian denomination against another, as an introductory step to the success of its nefarious designs. Switzerland, an old republic of Catholic origin, famous for the valor of its people, and so long peaceable and happy in the enjoyment of its religion, is now engaged in a death-struggle for the preservation of what it holds most dear in life, its civil and religious freedom. The old original cantons, of the time of William Tell and Winkelreid, are still Catholic in name, in practice, in spirit, and in bravery, and they evince no disposition to sacrifice to the unjust demands of radicalism and bigotry those blessings which they won from Austria. There are some exceptions on both sides; a vast number of Protestants are for the preservation of order and religious liberty, and some Catholics are in favor of anarchy. A priest by the name of Keller heads the anti-Jesuit movement. The following remarks, from the *New York Enquirer*, develop more particularly the causes that have led to this civil war, and the unjust assault that has been made upon the rights of the Catholic cantons.

"It can not be without interest for our readers to be informed somewhat of the present state of the controversy. The confederated cantons number in all twenty-two, of which the smaller cantons, the mountain region, which is old Switzerland, are generally Catholic, the larger ones Protestant. In religious faith the cantons are, perhaps, about equally divided, but of the population three-fifths or more are Protestants.

"The language most in use is German, the French being spoken only in Geneva, Neufchatel, Vaud, and some of the small cantons on the French border, and the Italian in one or two on the Italian border; the German language and German tongue prevail in all the rest. The theory of the government is that each of the cantons is an independent state, but all are represented in the federal congress, or *vorort*, and the executive, or directorial power, resides in the three cantons of Lucerne, Zurich and Berne, each exercising it alternately for two years. It is now, and from the commencement of the present year has been, in Zurich. Last year it was in Lucerne, and while there, the grand council of that canton, which is Catholic, determined upon inviting some Jesuits to take charge of their schools and other institutions of learning. This caused a great ferment in other cantons, as well as in Lucerne, and *free corps* were sent from elsewhere to aid the insurrection in Lucerne.

"It soon became obvious that a radical and revolutionary spirit had seized upon the religious question, and was using it for unavowed political purposes, and *Lucerne* therefore employed all its own and all the federal power to put down the revolt.

"The precautionary and defensive measures adopted only served to stimulate the fermentation, and when the directorial authority passed to Zurich, the new *vorort*, in consideration of the urgency of affairs, decided upon convoking an extraordinary diet.

"To such a diet each canton sends two deputies, elected and instructed by the grand council of the canton. To the diet two questions were to be submitted—first, as to the legality of the *free corps* above referred to, and secondly, as to the invitation given by Lucerne to the Jesuits.

"These questions were amply discussed in the great council of each canton, previous to the election of the deputies to the diet, and in these constituent bodies, in fact, were they virtually answered.

"On the first point there was no division of opinion. In the federal compact, it is stipulated that the independence and inviolability of the territory of each canton shall be guarantied; the invasion of one canton by an armed force from another, is clearly an infraction of the compact, and therefore unlawful. The sacredness of this territorial immunity is such that even the federal troops in case of disturbances in a canton, can only be introduced upon the request of the canton.

"It was, therefore, resolved by the grand councils of the different cantons, that *free corps* are unlawful, and that the canton sending any such into another is responsible to it for all loss and damage.

"The question of the Jesuits is more difficult, for it is, after all, more political than religious.

"Although there are some nine or ten Catholic cantons, four only have consented to receive the Jesuits, Lucerne, Valois, Schwytz and Friburg; the other eighteen are unanimous almost against the holy fathers, and not only unanimous, but exasperated. But notwithstanding this general antipathy, the question whether, according to the federal compact, the diet may rightfully interfere in a matter that seems to concern each canton separately, and enters into the domain of what, here we should call state rights, is one that is widely and warmly discussed. In this discussion politics enter largely, and the radicals seize upon the occasion to overthrow what yet remains of feudal or aristocratic privileges or usages in Switzerland. Little indeed is there left of any such; yet Berne, the most powerful and influential of all the cantons—Vaud, where universal suffrage prevails, Argovie and others are strenuous for the expulsion of the Jesuits—foreseeing that such a measure, violating as it does the general compact, will be resisted, and that with resistance will come revolution and change.

"Lucerne is clearly acting in her right, whatever be thought of the expediency of the thing, when as a matter of internal concernment she makes an agreement with the company of Jesus, for seven of its members to become teachers in that city. Yet the radicals of the canton, aided by sympathizers from without, insist upon even armed resistance, if necessary. When Argovie heretofore shut up the convents, drove out the members and confiscated their property, the Catholic cantons were enjoined by the radicals not to interfere, because *Argovie* was acting on her own independent rights; now, however, when Lucerne invokes the same right to invite Jesuits into her borders, that Argovie had to drive them, or others out of theirs, the radicals will not listen to the plea, but insist upon the interference of the diet to constrain Lucerne to abandon her position. The Protestant cantons, which would certainly not submit to have the instruction in their schools regulated by the diet, are called upon nevertheless to interfere with that of the Catholic cantons.

"In our view, and from every analogy with our own systems of independent states and common federal government, this question of the religious instruction in each and every canton seems purely internal and domestic, and not falling at all within the purview of the authority of the national diet. It strikes us as being as much a domestic question in Switzerland, as that of slavery is in the United States. It belongs, in all its relations, to the state or canton where it exists."

We will add, for the further information of the reader, that the Jesuits have had establishments in Switzerland almost since the foundation of the society; and taking this circumstance into consideration, as well as the constitutional right of Lucerne to provide for its own educational resources, the injustice of its aggressors can not but appear in the most odious light. The Lucernese are determined not to yield. It was rumored in Switzerland that, for the sake of peace, the Jesuits had refused to go to Lucerne. This, however, as we learn from a private correspondent, proves to be incorrect, and the latest events that have transpired show plainly that they who won the liberties of Switzerland are not prepared to surrender them. The general diet having taken the subject into consideration, and before any measures were adopted to restore public peace, the territory of Lucerne was invaded by the *free corps*, to the number of about five thousand men. What was the result of this reckless step, is well known; the Lucernese achieved a most signal victory. We take the following account of it from the *London Tablet* of April 26:

"A sanguinary engagement commenced, but after an hour or so the army of the *corps francs* gave way, and retreated with precipitation, leaving

one thousand dead on the field. They took up their position on some heights, which commanded the town, and there, re-enforced by some detachments from Berne, Bâle-Campagne, and Argovie, they resolved to make another attempt. The morning approached—the festival of the Annunciation of the Blessed Virgin. What an encouraging thought for her devoted servants! At an early hour the battalions from Unterwald and Uri were ordered to attack the position of the *corps francs*. Delighted beyond expression with such an opportunity to fight for the good cause, they knelt down a moment to recite a "Hail Mary," and then chanting cantiques of the Blessed Virgin, they charged up the heights. It is said, and no one has ventured to deny it, that scarcely *one* shot missed its mark. All the officers fell, and after a desperate struggle the *corps francs* retreated, flinging away their arms to hasten their flight, and more than two hundred were drowned in attempting to cross a river. At another place, where a division of *corps francs* was protected by a battery of cannon, the Lucerne troops performed a splendid action. As they advanced the carabineers fired on the artillery soldiers as they were putting the fire to the powder; and so unerring was their aim, that not *one* of the cannons was discharged; each instant that a fresh man advanced to the cannon, he received a ball either in the head or heart. The entire battery, loaded as it was, fell into the hands of the Lucerne troops. The engagement continued in the neighborhood of Lucerne for the entire morning. The slaughter on the part of the *corps francs* was terrible; it is said that nearly a thousand fell during the engagement. But the most remarkable and striking occurrence is this—that as the *corps francs* were advancing close to Lucerne, they halted for a moment on a spot where stood a little monument of the Blessed Virgin; excited almost to fury by the language of their leaders, they uttered the most horrid blasphemies against the Mother of God. Some hours afterwards, as if in just vengeance for such profanation, that same spot was strewed with hundreds of killed and wounded. Indeed, generally speaking, there is but one opinion with regard to the splendid success which the Catholics have achieved. All see visibly the special protection of Providence, and every voice is raised in accents of thanksgiving to the help of Christians. The government of Lucerne had previously sent a deputation to the celebrated pilgrimage of Einsedelen, to recommend their cause to Her who is there honored with such peculiar devotion. On Tuesday, April 1, another battle took place, and the same success attended the Lucernois. All the leaders are either killed or taken prisoners; twelve cannon, several wagons well furnished, a quantity of splendid rifles, the standard of the canton of Argovie, of Bâle-Campagne, and of the *corps francs*, and also their money-case, fifty very fine horses, and some carriages. The number of prisoners amounts to one thousand some hundreds. For the moment those exasperated bands, who threatened to overthrow the Catholic governments, are entirely dispersed. However, the country is far from being tranquillized. Berne, Argovie, Bâle, Vaud, have doubled the number of their troops; and as Argovie, apprehending an outbreak in its Catholic districts, has demanded immediate succor, it is expected that before long the hostilities will recommence. The French and Austrian troops are on the frontiers, but it is thought they will only interfere when they see that the turbulent party gets the upper hand. It is now five or six days since those engagements took place, and as yet they have only discovered five killed on the side of the Lucernois. Several have been wounded, but none seriously."

The diet again assembled to deliberate upon the means of securing the tranquillity of the cantons, and adopted measures for this purpose. A treaty was concluded at Lucerne on the 23d April between the government of Lucerne and the cantons of Berne, Soleure, Bâle-Campagne and Argan, relative to the release of the prisoners. The indemnity to be paid for this release is 350,000fr. It will probably amount in all to 500,000fr. In return Lucerne grants a full amnesty.

Germany.—*Schism.*—The Protestant press in Europe and the United States has, for some time, been exulting at the attempts recently made in Silesia, to excite disturbances among the Catholics of that country. It has represented the matter in such colors as would really lead the simple-minded and unsuspecting reader to believe that a religious reformation had been undertaken in Germany by clergymen of merit and respectable standing in the Catholic church. Such has been the degree of importance attached to this affair, that the name of Ronge, the principal actor in this pretended reformation, is associated with that of Luther. Doubtless the one is worthy of being mentioned in connection with the other, as they both stand before the world in the odious light of degraded and unfaithful priests, expelled from the communion of the church on account of their scandalous excesses. But our object here is principally to note the utter insignificance of the efforts which Ronge and his associates have made to create a schism in the ranks of Catholicism. This Ronge has for nearly two years been in the employ of a Lutheran minister, and is an avowed apostate from the church. His heresy is sufficiently indicated by saying that he rejects all that portion of the Catholic belief which lays a restraint upon the passions. Having taken occasion, from the public veneration of the holy robe at Treves, to surprise the weakness of certain Catholics, more so in name than in reality, he established himself at Breslau, where he officiated in the chapel of some charitable institution, assisted by John Czersky, another priest from Schneidemulh, who, on account of the violation of his clerical vows by marrying his servant, and other improprieties, had been solemnly excommunicated. These men were joined by Kerbler, who completes the trio of worthy reformers, to remodel the faith and practice of the Catholic church. Such are the men whom certain Protestant sects are not ashamed to welcome into their bosom, to exalt as instances of Christian heroism, and to employ as witnesses against the doctrine and practices of Catholicity. Our dissenting brethren in this country seem, for

the most part, to be widely different in taste from their fellow churchmen, who expressed the wish that, when the pope weeded his garden, he would not throw his noxious plants over his neighbor's wall. No sooner does a priest fall from his sacred station, and seek under the veil of apostacy a palliation of his immoralities,—no sooner does a vagabond monk, who has been expelled from his order in consequence of insubordination or crime, turn traitor to the cause of truth,—than he is immediately taken by the hand by the anti-Catholic crusaders in this country, and his awful disclosures are given to the world as undeniable history. The members of the Protestant Episcopal (high) church have too much self-respect to be betrayed into such unworthy expedients of advancing their cause and opposing Catholicity. But with the other sects, as their journals amply attest, one of the principal methods adopted for the promotion of Protestantism and resisting the progress of the true faith, is the trumpeting abroad and exaltation of the decayed members that the Catholic church has been obliged to cut off from her communion. It is indeed strange that such worthless and degraded characters should be so eagerly seized upon by the anti-Catholic sects, as fit instruments for the advancement of truth and morality: one thing is certain, that they are welcome to all the advantage derivable from such sources. Experience proves, both in this country and in Europe, that reasonable and enlightened men are not entrapped by this species of religious warfare. A few reckless individuals, who belong to no party, may be temporarily gained over by such proceedings, particularly as they require no change of religious principle; but the evil, or rather the farce, will stop here, and a reaction will take place in favor of the cause to which public attention has been thus directed. Such has always been the result, and must necessarily be from the very nature of things. This our Protestant neighbors ought to know, and they should not make so bold as to cry victory, before the combat is over; at least truth and justice require that the paltry efforts of a few turbulent and degraded men should not be prematurely magnified into importance. It was recently reported, by a part of the Protestant press, that the whole Catholic population of Offenbach, in Prussia, had withdrawn from the jurisdiction of their bishop and adopted a new and more Protestant code of faith. The following extract from the *Ami* will show the real state of the matter.

"The parish of Offenbach contains two thousand souls. Of these about *seventy* persons, many of whom are minors, apprentices and boys, addressed a protest of reform to the bishop, but the proceeding was an utter failure. Signed, A. Gresser, *curate*. C. Mertz, *burgomaster*.

"*Offenbach*, 10*th March*, 1845."

The Ronge proceeding has in the same way been noted down as an era in the progress of religious *reform*; but while in the east of Prussia a great noise is made about the withdrawal of twenty or thirty persons from the Catholic church, who never strictly belonged to it, the Protestant press is almost silent in regard to the contra-revolutions which are taking place elsewhere. At Stutgard, for instance, the Catholic parish, which numbered, a few years since, only two hundred persons, now contains six hundred.

Ireland.—*Maynooth Grant.*—Sir Robert Peel thus spoke on a recent occasion in reference to this measure:

"He denied that ministers had consulted with any of the political leaders or clergy of Ireland, nor had ministers ever entered into any negotiations with the pope relative to this grant, neither was the grant any part of a general system for the endowment of the Catholic church, although he [Sir Robert] would not fetter ministers by a pledge not to propose the endowment of the Roman Catholic clergy—he would make no such declaration, but he wished hon. gentlemen to draw no unfair inferences from his refusal to commit himself by such pledge. He considered the permanent endowment of Maynooth college just to the Roman Catholics of Ireland. It would produce a kindly feeling in Ireland, among the people—it would produce great good. I know not what the consequences may be in respect to the kindly *intentions* between Ireland and this country. I do not rest the measure on any question of mere compact. I say, without hesitation, you must break up that formidable confederacy which exists in that country against the British connection. And I believe it is essential you should break it up in order that you may carry on the work of good government in Ireland (cheers), and that you may strengthen the connection between the two countries, and maintain, unimpaired, the power and dignity of the united kingdom." (Renewed cheers.)

American Bishops.—The Rt. Rev. Francis P. Kenrick, bishop of Philadelphia, and Rt. Rev. John Odin, V. A. of Texas, recently left Dublin, on their way to Rome.

Spain.—The *Heraldo* states that M. Castello y Ayenza, the Spanish envoy at Rome, was received on the 5th of April with all the honors due to his official rank, and that his holiness expressed the satisfaction he felt at the reconciliation of Spain with the holy see. The *Heraldo* adds that the official relations between Spain and Rome are now completely re-established, and that Cardinal Lambruschini has addressed a letter to M. Castello, as minister plenipotentiary of her Catholic majesty, Queen Isabella, which is accepted as a recognition of her majesty's throne. It is also said that about the commencement of May the pope will hold a consistory, in which his holiness will announce the conclusion of a concordat, and the recognition of Isabella II by the holy see.

The *Espectador* having announced the marriage of the young queen with the Count de Trapani, the *Heraldo* and the *Globo* deny the truth of the statement, and say that the Madrid government has not yet taken the question into consideration at all.—*Tablet.*

AUSTRALASIA.—*Provincial Council and Synod.*—We gather from the *Tablet* that the first council ever held in this part of the world, was opened at Sydney on the 10th September, 1844. The M. Rev. John B. Polding, archbishop of Sydney, and his suffragans, the bishops of Hobart town and Adelaide, were present, with twenty two of the inferior clergy. Measures were adopted for the preservation of the faith, the greater uniformity of discipline and the promotion of Christian morality. September, 1847, was appointed for the holding of the next council in that distant region.

BRITISH GUIANA.—Peace has at length been restored to the church in this country. Bishop Clancy retires to Rome.—*Tablet.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Taking the Veil.*—On the 4th of May, were admitted to the white veil, at the Visitation convent, Baltimore, Miss Mary Clare Pye, of Charles county, Maryland, and Miss Amelia Hitselberger, of Baltimore. The name of the former, in religion, is Sister Mary Aloysius; that of the latter is Sister Mary Baptista.

Confirmation.—On Sunday, 18th of May, the Rt. Rev. Dr. Reynolds, bishop of Charleston administered the sacrament of confirmation in Baltimore, at the request of the Most Rev. Archbishop. At an early hour several young ladies were confirmed at the Academy of the Visitation, and at the close of the 8 o'clock mass, about two hundred persons received the same holy rite in the cathedral.

Bishop Reynolds left Baltimore a few days since on his way to Europe. He is accompanied at present by Rev. Mr. Sullivan, of Charleston, who has obtained leave to visit his friends in Ireland. We wish them a prosperous journey, and a safe return amongst us.

DIOCESS OF PHILADELPHIA.—We learn from the *Catholic Herald* that the corner-stone of a new church, to be erected at Reading, was laid on the 4th of May. Very Rev. F. X. Gartland celebrated high mass in the old church, assisted by other clergymen, and the Rev. J. P. O'Dwyer, O. S. A., preached on the occasion.

DIOCESS OF NEW YORK.—*Church of the Nativity, 2d Avenue, N. Y.*—The sacrament of confirmation was administered in this church on Sunday last, 4th of April, by the Right Rev. Bishop Hughes, to more than two hundred and seventy-eight persons, many of whom were adults, and five of them converts to our holy faith. Before administering the sacrament, the Right Rev. Prelate addressed those who were presented for this holy sacrament, in a feeling and eloquent manner. During the administration he was attended by Rev. Messrs, O'Neill and Rien, (the Rev. gentlemen attached to the church.) After the administration of the sacrament, the Right Rev. Prelate gave their *first communion* to more than three hundred persons. The bishop preached also at the high mass to a crowded congregation.—*N. Y. Freemen's Journal.*

THE NEW YORK PROTESTANT ANNIVERSARIES.—Within the week commencing on the 4th and ending on the 11th of May, not less than twenty-seven different anniversaries were held in the city of New York, many of them professing to be religious in their character, while others referred mainly to objects of benevolence. In regard to most of these celebrations our exchange papers contain ample details, which furnish matter of considerable interest to the reader. There seems to be a great variety of opinion, however, in relation to the influence of such proceedings. "Good and evil," says the *Presbyterian*, "seem to be mingled together in this anniversary system, and it is believed that the more judicious and spiritually-minded of all denominations are becoming increasingly dissatisfied with the whole system." On the other hand we find the Rev. Mr. Kirk, of Boston, a good Presbyterian, declaring that "these anniversary meetings of late had become of double importance." Among the high-church Episcopalians there is no disposition to encourage such assemblies. The *Banner of the Cross* says that "the wisdom of the church in refusing to mix up her institutions with these popular meetings, is beginning to be seen and acknowledged by our dissenting brethren." Yet at the same time we see the Rt. Rev. Dr. Johns, assistant bishop of Virginia, and his brother, Rev. H. V. D. Johns, of Baltimore, figuring in these conventions. We may observe that the remarks of the gentlemen last mentioned, during the late conventions, abundantly show that their views of the Episcopal church, as distinguished from other sects, do not embrace any thing which they consider essential to the constitution of Christianity.

The anniversaries recently celebrated in New York are interesting to the Catholic for several reasons. The reports which are exhibited on such occasions, display the most strenuous and indefatigable exertions to accomplish the objects of the respective societies, and may well tend to stimulate the zeal and activity of those who are called to the support of a better cause. With this view we will subjoin a few extracts from the periodicals before us.

1. *American Tract Society.*—"It appears that during the past year the society has paid for paper, printing, &c., $102,591 04. To superintendents, colporteurs, and other agents in disseminating the publications of the society, $25,382 43; for the services of agents in different sections of the United States, $5,558 75; appropriation to foreign and pagan lands, $6,000; for services of officials in depositories, $7,613 74—in all, $152,376 78.

"The receipts have been, by sale, $86,296 01;

by donations, legacies, &c. from auxiliary societies and branches, $62,306 38; from rents, $2,774 39—in all $152,376 78. There also exists a debt of $5,107 61 for printing, &c.

"The number of new publications has been sixty-eight, many of them being editions of standard works. The number of volumes circulated has been 374,757, an increase over the circulation of the previous year of 61,255,773 pages. 36,000 volumes have been circulated in German. Heavy grants of publications have been made during the year, amounting to 23,708,195 pages. The number of stereotype plates cast for the society has been 52,717 in various languages.

"During the year there have been engaged 143 colporteurs in the territory of the United States and Texas, inclusive of those employed by auxiliary societies. Of this number three have been devoted to Welsh, Irish, and colored persons, three to sailors, four to French, and twenty-six to Germans. The residue, one hundred and seven, to the people at large.

"The society has granted to the Toulouse and Swiss committee of Geneva $500, in Belgium, $200, Hamburg, $600, Mission stations in Turkey, $1,000, Bombay, $400, Ceylon, $600, India, $1300, Burmah, $400, Sandwich Islands $1,000. Total, $6,000.

"The total number of families visited exceeds 153,000, with most of whom the colporteurs have had personal religious conversation or prayer. Not far from 47,000 families, who were destitute of all religious books except the Bible, were each supplied with a book gratuitously, and several thousands with the Bible or Testament by sale or gift. The total circulation of volumes exceeds 374,000, including 24,000 sets of D'Aubigne's History of the Reformation. The state of the society generally is highly encouraging."

2. *Foreign Evangelical Society.*—"The annual report was read by Rev. Dr. Baird, from which it appears that the receipts of the society for the past year were $15,968; the general expenditures $9,900;—in Canada, $1,248; in Spain, $446; for printing, $2,079; salaries, &c., $3,275; which, including some expenses of a minor nature, leave a balance in the treasury of $160.

"It was stated that if the income from the Canada missions be included, the receipts of the society would amount to $18,744, making an amount considerably larger than those of any previous year. Of the funds of the society a great portion has been expended in France and Belgium, the principal scene of their labors. Much has also been done in Italy and Switzerland. There are now from seventy-five to eighty laborers in these countries. In the cities of Moscow, St. Petersburg, Stockholm, Cairo, Hamburg, &c., tract agents, or colporteurs, have done great benefit.

"In Italy the success has not been so encouraging; what is done there is through the agents in Geneva, and the dissemination of books and libraries is generally the means used. The committee in Geneva have been of the most essential benefit; the chairman contributed, during the last year, $2,500 to meet a deficiency occurring. In this country the only field of the society's labors is Canada."

3. *American Bible Society.*—"The receipts from all sources, including balance on hand, have been $169,222, making an increase of $12,212 over those of the preceding year, all of which have been expended. The society owes $11,000 for paper, and has other liabilities.

"There have been issued in the course of the year 429,092 Bibles and Testaments from the depository (besides those published at the society's expense abroad). This is an increase of 114,510 copies over those of the previous year, and an aggregate, since the formation of the society, of 4,013,352. These books, of the last year, have been sent into every state and territory of the union, to Canada, Texas, West India islands, Mexico, Brazil, Buenos Ayres, and Greece. To the Baptist mission in the latter country have been granted 1500 modern Greek New Testaments, and $500 worth of other books published in the Levant. Various grants have been made by the Rev. Mr. Calhoun, late agent at Smyrna, to other missionaries in that region.

"*New Books.*—A new bourgeois Bible, a new French, and a new Spanish Testament have been published. Plates for a minion 24mo. Bible are in progress. A new edition of the Bible in raised letters, for the blind, is soon to be put to press. George Douglas, Esq., of Long Island, has generously contributed $500 for this object, and the Massachusetts Bible Society as much more.

"Nine agents have been in employ all the year, and eight more for part of the time. Fourteen are now in employ. Rev. S. H. Calhoun has closed his agency in the Levant, and become a missionary on Mount Lebanon. During his agency he has put not far from 60,000 Bibles and Testaments in circulation in that region, where those sacred books were first given to the world.

"While the board have been occupied more than usual in the home distribution, they have still been enabled to remit and expend $13,792 87 for publishing the Scriptures abroad. These grants have been made for France, Switzerland, Turkey, Syria, Persia, Northern India, and the Sandwich islands. Next year more must be done abroad, if possible."

4. *American Protestant Society.*—The object of this society is to convert Catholics to Protestantism.

"The receipts for the last year were $6,721 08, and the disbursements $6,946 52, leaving $25 44 in the treasury. In addition there is due the sum of $500, which ought to be paid at once.

"The society has, during the year, circulated 180,000 pages of tracts, besides many books. Tracts have been printed in the French and German languages, and circulated to a large extent. One missionary reported the conversion of sixteen Roman Catholics.

"Another reported sixteen or eighteen cases of conversion; another in Portugal had preached to audiences of from one hundred to four hundred persons. Testaments and tracts in Portuguese had been sent to him, and he had written for more, saying that the people were hungry for more. Another missionary in France had made ten or twelve or twenty converts in a place. Another missionary, who had been a Catholic priest, was stationed in a country of 100,000 Catholics, and by letter just received from him it appears that he is meeting with the most encouraging success. The plan of operations pursued by the society is mainly to operate by means of colporteurs, who preach wherever they can get Catholic hearers."

The statements here presented suggest many important reflections. The earnest efforts which are made by Protestants, to disseminate the Bible and other publications, are well worthy of imitation on

the part of Catholics. What immense sums are collected for the upholding of what we believe to be error, and for the publication of books, the avowed object of which is to misrepresent and vilify our holy religion, while it is barely possible to support an undertaking which has for its aim to defend and vindicate the Catholic church! It is true, the Catholic population is vastly inferior in point of numbers; but it is equally true that much more might and ought to be effected for the diffusion of wholesome knowledge throughout the United States, in order to counteract and rectify the baneful impressions that are so extensively produced by hostile agencies. As we are wholly uninterested in this remark, except so far as the good of religion is concerned, we do not hesitate to declare our sentiments frankly, and to urge upon our brethren every where the importance of disseminating, to the best of their power, approved works on Catholic doctrine, and of sustaining the efforts of the periodical press. How much real good would be effected also by the *Tract society*, or rather *Tract committee* of Baltimore, if the institution were even moderately encouraged from the different parts of the union? It, no doubt, accomplishes much, but infinitely more could be achieved with comparatively little expense and exertion; for the tracts are disposed of at less than half a cent a number.

This reflection extends to every species of Catholic enterprise, and should be the more stimulating to our zeal, as we are convinced that its active exercise would lead to the most flattering results, while among our dissenting brethren immense sums of money are expended in the most circumscribed and undefinable achievements. From the reports which we have quoted above, it is plain that the conversions effected by the diffusion of the Bible, and other efforts of the various societies, is very small, in comparison to the extensive means employed; and it is certain that were even the number much larger, but little confidence can be inspired by that vague religion which is picked up from an ignorant and indiscriminate use of the sacred Scriptures. Protestantism concedes to an individual whatever may occur to his mind in reading the Bible, no matter how contradictory soever it may be to the opinions formed in the same way by another. But Catholicity offers to the mind something definite, tangible, and incapable of change, and it is, in part, for this reason, that the efforts of its missionaries, and all who are rightfully engaged in advancing its principles, are blessed with the most eminent success, which should be equally consoling to the friends of religion and influential in leading them to co-operate, according to their means, in so excellent a work.

As to our Protestant brethren, we think that the large sums of money which are collected in this country, to be expended here and in foreign parts, should for ever silence the unmeaning outcry that is often heard about the introduction of European aid for the building of Catholic churches in the United States. Why should not the Catholic body employ every legitimate means for the spread of their faith, which they believe to be the only true faith, when far greater resources are brought into action by Protestantism for the opposite purpose? Independently of any religious consequences, the funds which Catholic zeal introduces into this country contribute no small share to the general prosperity of the people, while the same can not certainly be asserted by those who send American funds to other nations.

We would address another word to our Protestant neighbors. In perusing the proceedings of the New York anniversary meetings, we were particularly struck with the general improvement in the tone of the speakers. Their remarks, it is true, abound in misrepresentation, and Romanism is the great staple commodity served up for the entertainment of the audience; but there is unquestionably a falling off in the bitterness and violence which are commonly witnessed on such occasions. We are told, indeed, of the "man of sin," of popery being "the most perfect work of Satan," &c.; but we are treated to all this in a more courteous and inviting manner than was usual heretofore. Until now our dissenting friends seemed determined that we should swallow these doctrines at one gulp; now, it appears, we shall be allowed at least to breathe during the performance of the difficult task, and to prepare ourselves against the danger of strangling. We venture to say that few persons, whether Protestant or Catholic, will not applaud the spirit of the following sentences from the Rev. Dr. Beecher.

He said "that the hope of the Protestant world in their great controversy over the Catholic world, lies in their becoming holier themselves, and in praying for the conversion of Catholics as lost and ruined sinners, just as they pray for the conversion of their own fellow men in any revival of religion. He announced this principle, because the reverse of it was believed to be true. Protestants look upon the Catholic church, in the light of Scripture, as a body of men to be destroyed; not as materials for revivals. They ought to be regarded as materials for powerful revivals of religion; and, he continued, until we do look at them in this light, and pray for their conversion, we never shall use energetic means for them; so that the spirit of Protestants should be the spirit of one great prayer meeting; then shall we use appropriate means, and with faith and success. The reason that we have not done so is, that we have not sufficiently distinguished the system from the men who profess it; neither have we distinguished between the mass of Roman Catholics and the small minority who have pecuniary and political interests at stake. The great mass are men who have consciences like ours,—men exposed to temptation, trial, calamity, suffering, death; men who need consolation, com-

fort, and sympathy, as we do,—they have no special interests except to prepare for heaven, and they hold on to their system because they believe it is the way to heaven; the moment their minds are under the impression that it is not the way to heaven, that moment they leave the system. There is always attached to the Roman Catholic system a large mass of conscientious mind, both among the common people and the priesthood. Have you forgotten that Calvin, Luther, Zwingle, Melancthon, and Bucer, were Roman Catholic young men, educated in a Roman Catholic school? Have you forgotten that Luther was convinced of sin in a monastery? . . . . .

"To contend with that body of men (Catholics) requires more holiness than any other work on earth; for, if there is a temptation to anger and revenge, it is when the Protestant world read the history of the Catholic world. But if we cease to have a forgiving spirit, we cease to have power. The spirit of resentment must be hurled out of the controversy of the Protestant world. Then let the Protestant world be ever on their knees; let them weigh the worth of souls; let them penetrate eternity, fathom its depth, and be bathed in a spirit of love, and they will be purified and prepared to wage a tremendous warfare with the powers of darkness. In the third place, not only will it take away a noxious quality from the argument on the subject, but it will impart to the argument its real power. Now there is a spirit of abhorrence prevalent in the Protestant world, which must be removed, not only because it is wrong, but because it stands between us and the salvation of souls. Until this spirit is taken away, there never will be that true spirituality, that unction, that penetrating and burning power, in the arguments of the Protestant world, which is indispensably necessary.

"Finally, in taking this course we follow up the providence of God. If any one will examine God's providence, he will find that whenever any one has attempted to shake the Catholic system, he has done it in this way: He has taken hold of the conscience. If the Protestant world would come up to the work in this way, with more faith and prayer, God would take hold, and his voice would run through the Catholic world, and there would be no end to Ronges and Luthers too. The fact is, we have not prayed for revivals in the Catholic world. We must enlarge our faith and prayer, and God will shake down the pillars of the temple, and its destruction shall come in a moment. It can not be avoided. It will come in a proper course, pure, holy, strong, coming up like incense before the eternal throne. In conclusion, as was said at the commencement, we must be holier ourselves, labor to save souls, and pray for a revival in the Catholic world as we pray for a revival in the Protestant world, and breathe this prayer in our lives, and there will be no fear of success."

Now the tone of these observations we admire exceedingly, and we are glad to perceive that similar sentiments were expressed by other gentlemen in attendance. Dr. Parker, of Philadelphia, after alluding to the decided advantage of Protestants over Catholics in the United States, observed that the conflict with the latter should be conducted in kindness and love.

He then "related several pleasing incidents illustrative of the power of kindness in winning the confidence of Catholics, and said that whatever priests might do, it was impossible to prevent him from having an influence upon the Catholic servant in his family. He closed by exhorting all to the indulgence of a spirit of love towards them, and encouraging them to hope for success."

These sentiments do honor to those who uttered them, and they will receive the applause of all enlightened and truly Christian men, no matter to what denomination they may belong. We have drawn attention to this subject, because we would willingly indulge the hope that the circumstance alluded to is an indication of a tendency to sounder views and better feelings, relative to the religious differences of the day. We reprobate all violence and harshness in controversy, and even that jeering and satirical manner which strives to bring contempt or ridicule upon an adversary. Wit, when properly wielded, may be perfectly consistent with charity; but vituperation and sarcasm are unworthy weapons in the warfare of truth; nay, they invariably prove injurious to the cause which they are intended to defend, and we sincerely trust that the time has arrived for the more general prevalence of the conviction, that calm and dispassionate appeals to the reason are never to be superseded by vulgar abuse and recrimination. Several Presbyterian clergymen, who were present at the anniversary meetings in New York, seem to have been more or less impressed with this idea, and we have only to add that the practical execution of it will require a considerable change in the matter and form which commonly characterize certain anti-Catholic periodicals. If there is a "spirit of resentment and abhorrence" to be removed, and a "spirit of forgiveness and love" to be cherished, as Dr. Beecher observes, our eyes should not be suffered to fall so incessantly upon gross misrepresentations of Catholic doctrine and discipline; we should no longer hear it proclaimed to the world that, according to the Catholic belief, faith is not to be kept with heretics, the end justifies the means, that the Catholic church is the enemy of the Bible, and a hundred such calumnies, which, although repeatedly refuted, are still put forth with the most confident assurance. The members of the Catholic church have no objection to the calm and honest discussion of their tenets, for an investigation of this nature will always lead to some useful result; but they have a right to protest against calumny and injustice, and now that their Protestant brethren have been urged from head quarters to lay aside this unholy armor, we trust that the religious controversies of the day will assume a more tranquil and Christian spirit.

Diocess of Boston.—*Confirmation.*—On Sunday, May 11th, the Rt. Rev. Dr. Fenwick administered the sacrament of confirmation in the cathedral

of the holy cross. One hundred and twenty-eight girls, and about seventy-five boys were confirmed.—*Boston Tablet.*

DIOCESS OF NEW ORLEANS.—*Ordination.*—On the 25th of April the Rt. Rev. Dr. Blanc held an ordination at the diocesan seminary of the Assumption. Messrs. Emilius Torregrosse of N. Orleans, and Cornelius Moynahan received the tonsure; Messrs. Hyacinth Tumoine, Jeremiah Moynahan and John Flanagan received the tonsure and minor orders; Mr. Anthony Teves was promoted to the subdeaconship.

Confirmation.—On the 20th of April, the same prelate confirmed thirty persons in St. Michael's church, Bringier parish; on the following day thirty six-persons were confirmed in the church of Donaldsonville, at the close of a spiritual retreat for the congregation. On the 28th, thirty-four were confirmed, belonging to the German congregation, who worship at the church of St. Vincent de Paul.—*Prop. Cath.*

METHODISM.—*Division of Churches.*—A convention of preachers of the Methodist denomination, is at present in session in this city, and the exciting topic of debate is the great question provoked by the abolitionists of the north. It is generally thought that the convention, now assembled, will vote for a separate organization of the western and southern members of the Methodist church. In other words, it is thought that two churches will be made out of one, differing *as to faith* on the question of slavery, and entirely distinct in administration. This question is also likely to do a similar service for the Baptist and Presbyterian denominations. Already, as appears from the following notice of the Baptist "Home Missionary Society," has this element of division begun to agitate the Baptists. Churches must be manufactured and multiplied to suit the tastes and notions of all who enjoy the glorious privilege of going to heaven the way they like best. Protestantism, having nothing fixed or settled but that the Bible is THE WORD OF GOD, can assume any form or shape that the times may require. And if a man can not find a church to suit his taste, he can make a new one, if his influence be sufficient to enlist followers and disciples, and if not, he can be his own church. Each man has the same right to make a church, that Luther or Calvin, or Wesley, or Campbell had, and if no body comes to him when he preaches his gospel, he can slip off to heaven "alone in his glory." If Protestants can not go to heaven in union with each other, they can go separately, and that is a great consolation.

However, it strikes us as somewhat extraordinary that those, who are forced to embark upon separate vessels the treasures of their eternity, should still be unable to tell the world what are the essential conditions for a safe voyage. If they know what things must be believed and practised in order to secure heaven, let them tell the world, and put an end to this business of creed and church making. But if they can not determine what things are essential to salvation, let them cease talking of the faith and the church of Christ.

The multiplication of sects is the strong-hold into which the infidel retires, and from which, no man, admitting the principle of private judgment, can dislodge him. What is the faith, and where is the church of Christ? Let Protestantism answer.

[From the Louisville Journal, May 8th.]

The following resolution was adopted at the last annual meeting in Philadelphia:

"*Resolved*, That a committee be appointed, consisting of three from the north, three from the south, and three from the west, with the president of the society as chairman, to take into consideration the subject of an amicable dissolution of this society, or to report such alterations in the constitution as will admit of the co-operation of brethren who cherish conflicting views on the subject of slavery."

The committee appointed last year under this resolution, then presented two reports; one a report of the majority of the committee in favor of continuing the society on its present basis; and the other, a minority report, in favor of dissolution.

From verbal statements made by the committee, it appeared that circulars had been addressed to the churches in six of the non-slaveholding states, and that answers had been received from 172 out of 9,100 churches addressed.

Dr. Wayland said he was alarmed at the tendency of these appeals to the churches—that none could tell where it would end. The churches have nothing to do with the matter. The society was not formed of churches, but contributors. He moved that the two reports be laid on the table, which motion prevailed.

Dr. Welch, of Albany, then offered the following resolution:

"*Resolved*, That in view of our allegiance to the King of Zion, it is, in the judgment of this society, inexpedient for the executive board to employ brethren holding property in their fellow men as missionaries in the field of their operations."

Dr. Wayland regarded the introduction of Dr. Welch's resolution as an unconstitutional act. He could not vote for Dr. Welch's resolution because it was not true. He did not believe that "allegiance to the King of Zion" required what is "inexpedient."

Exciting speeches followed. Division all admitted to be unavoidable. Let it be done amicably was all that was asked for. Dr. Maginnis, of Hamilton, New York, offered the following resolutions as a substitute for that of Dr. Welch:

"*Whereas*, the American Baptist Home Missionary Society is composed of contributors residing in slaveholding and non-slaveholding states; and whereas the constitution recognises no distinction among the members of the society as to eligibility to all the offices and appointments in the gift both of the society and of the board; and whereas it has been found that the basis on which the society was organised is one upon which all the members and friends of the society are not now willing to act; therefore,

"1. *Resolved*, That in our opinion it is expedient that the members now forming the society should hereafter act in seperate organizations at the south and at the north, in promoting the objects which were originally contemplated by the society.

"2. *Resolved*, That a committee be appointed to report a plan by which the object contemplated in the preceding resolution may be accomplished in the best way; and at the earliest period of time, consistently with the preservation of the constitutional rights of all the members, and with the least possible interruption of the missionary work of the society."

The society then adjourned to 9 o'clock, Thursday morning.

Thursday the excitement grew stronger. But Mr. Welch's motion was defeated. Rev. Mr. Maginnis moved a preamble and resolutions as an amendment declaring that a committee be appointed to report a plan by which a *separate* plan of organization should be made consistently with the constitutional rights of all the members. Carried—yeas 115, nays 59. The resolution as amended was adopted. The committee are: Messrs. Maginnis, Tucker, Weld, Taylor, Wayland, Sears, and Duncan.

The Providence Gazette says the excitement at Providence is "deep—intense." The report of the committee is looked for with great anxiety.—*Cath. Advocate of Louisville.*

A Curious Fact.—The late Bishop Bruté, among some papers of his which have come under our notice, states that a Catholic bishopric was proposed to be erected at Scioto, or Gallipolis, in Ohio, as early as the year 1789, which was the period also of Rev. Mr. Carroll's appointment to the see of Baltimore. Mr. Bruté being at Paris in 1824, learned this remarkable fact from the abbé Boisnantier, a canon of St. Denys, who had been himself nominated to the new see in Ohio. No reasons, however, are mentioned, to account for the subsequent withdrawal of these appointments. It was probably caused by the circumstance mentioned in Dr. Spalding's *Sketches of Kentucky*, page 62, where he speaks of the French Catholics who had settled at Gallipolis. These colonists had been defrauded in the purchase of lands, the title proving defective, and many of them returned to France, in consequence of this unfortunate transaction, which marred the prospects of the new settlement, and probably suspended the proceedings relative to the contemplated see. It is rather singular, however, that the fact of the new bishopric having been designed, has never been publicly alluded to in connection with the history of the west.

Mr. Brownson.—Reports very discreditable to the character of O. A. Brownson, Esq., the late convert to the Catholic faith, have been circulated in the newspapers, relative to a scuffle which took place between this gentleman and a Mr. Hoover. We publish the following from the *Boston Courier*, coming as it does from an eye witness of the circumstance.

Saturday, *April* 26, 1845.

To the Editor of the Courier:—In your paper of to-day is a communication signed "Hoover," asserting that I will bear witness to the correctness of the statements which have appeared in the daily papers concerning an unpleasant occurrence between him and Mr. Brownson, in my store. Thus appealed to, I owe it to Mr. Brownson and the truth to say the statements made in the papers, and especially the one copied from the *Boston Recorder*, are very incorrect, and likely to convey to the public an entirely false impression. I do not justify Mr. Brownson any more than he does himself, in throwing Mr. Hoover upon the floor, nor can I any more justify Mr. Hoover in using the abusive language he did to Mr. Brownson, calling him repeatedly a "traitor to his country," a "Benedict Arnold," &c., in a tone and manner as ungentlemanly as uncalled for. Mr. Brownson's violence to him was occasioned by no remarks Mr. Hoover made against the Catholic church or religion, but by his charging Mr. Brownson with being a traitor to his country, and repeating the same after Mr. Brownson had warned him more than once of the consequences of using such language if he did not desist. I have no unfriendly feelings towards Mr. Hoover, but am unwilling the public should receive wrong impressions on the subject.

Benjamin H. Greene,
124 Washington street.

Mormonism.—This sect has made its appearance in London; a fact which, taken in connection with the following from the *Pittsburg Catholic*, shows that it is spreading, if not increasing:

"We perceive that a distinct branch of Mormonism has been fully established in our city, under the appellation of "Church of Christ." Sidney Rigdon, formerly a Baptist preacher, and lately one of Joe Smith's associates in Nauvoo, has been appointed head of the society with the title of first president, discharging at the same time the various and indeterminable duties of "*prophet, seer, revelator, and translator* to the church." Next in order come several quorums: "President's quorum," quorum of Seventy-three, quorum of Twelve, quorum of Elders, &c., &c.; each having some share in the administration."

Anglican Orders.—The *Missionary of the Cross*, an Episcopalian paper published at St. Louis, thus attempts to answer the objection which is urged against the divine commission of the Anglican clergy, and is founded upon the fact of their excommunication in the 16th century.

"To this it may be answered—and this simple reply is sufficient for our present purpose—that the *character* of the ministry is indelible. By this we mean, in as plain terms as we can express it—that the *spiritual authority* of the Christian ministry once conferred, can never be lost and never revoked. The *acts* of a minister degraded from the exercise of his functions and excommunicated by rightful authority, are null and void. But this power of excommunication is not arbitrary. It must be exercised in conformity with the Scripture and the canons of the Catholic church. The excommunication of the English bishops by the Roman pontiff, is good and valid, *provided* that they were guilty of heresy or schism in their connection with the reformation. But this charge against the English bishops has not been made good, nor can it be substantiated. Hence the act of the Roman pontiff was null and void, as it was neither in conformity with Scripture, nor with the canons of the church."

To this singular paragraph we reply that, whether the Anglican clergy have valid orders or not, they have no divine *commission* to exercise a sacred ministry. Orders and mission, character and authority are different things. This the *Missionary* admits, since he considers the *character* of the ministry to be *indelible*, and the *acts* of an excommunicated minister *null* and *void*. Now we argue in this wise. The acts of a minister excom-

municated by rightful authority are null and void; but the Anglican clergy were excommunicated by rightful authority; therefore their *acts* are null and void. The *Missionary* admits that the excommunication of the Anglican clergy was issued by the proper authority, because he says, "the excommunication by the Roman pontiff is good and valid, *provided*," &c. Now this *proviso* was the very reason that urged the pope to cut off the Anglican prelates from the communion of the church. They were not only guilty of heresy *or* schism; but they were guilty both of *heresy and schism;* of the first, in as much as they conceded to a temporal prince a spiritual headship which belongs only to the chief pastor of Christendom, as was universally acknowledged by the church at the time of the reformation: of the second, in forming a church apart from the universal church, and withdrawing from an ecclesiastical jurisdiction which had always before been admitted in England and every where else.

THE CATHOLIC SENTINEL.—We regret to learn that this spirited and ably conducted weekly has been discontinued for want of adequate patronage.

TO CORRESPONDENTS.—We have before us an article of a highly literary character, on the discovery of America, which will be read with interest. Another, a conversation between a student of theology and a geologist, is of a very instructive nature. The respective authors will accept our thanks for these valuable contributions. X is declined, chiefly because the subject of his remarks, owing to the manner in which it is treated, is not sufficiently interesting.

OBITUARY.

Died, on the morning of the 22d May, at Baltimore, Rev. Adolphus Williamson of the diocess of Boston, Mass.

Mr. Williamson was born in 1805, at Baltimore, and received a liberal education at St. Mary's college, in that city. After the completion of his studies, so far as was deemed useful to fit him for a mercantile life, he devoted himself to business pursuits; but the consideration of the many dangers to which he was exposed in the world induced him to abandon its cares and distractions for the more peaceful occupations of a clergyman. Accordingly he entered the seminary of St. Mary's, in 1829, with a view to prepare himself for the duties of the holy ministry. To succeed the better in his undertaking, he visited Rome in 1831, and remained there in the prosecution of his studies until the year 1835. On his return to Baltimore, he attached himself to St. Mary's college, where he performed the duties of a teacher. From this post he removed to Boston, and for several years exercised the functions of the ministry at the Cathedral, with considerable zeal and success. He was more particularly charged with the care of the children belonging to that numerous congregation, who will never forget his untiring solicitude and exertions to promote their spiritual welfare. During the last year of his life, Mr. Williamson was charged with the congregation at Worcester, Massachusetts. There he contracted a disease, which rendered a surgical operation necessary, and for this purpose he repaired to Baltimore, to avail himself of the best professional aid, as well as to be in the midst of his family and friends. This comfort he did not long enjoy. A few weeks after he had come to his native city, he was attacked with a violent apoplexy, which at once deprived him of his faculties, and in this state he remained until the moment of his death. Several days before he was visited with this fatal sickness, he had received the consolations of religion at the hands of Rev. A. Elder, of St. Mary's college.

Mr. Williamson was of a pleasant disposition, generous feelings, active in the discharge of his duties, and liberal to the poor. While we sympathize with his excellent family at the loss they have sustained, we cherish the hope that he has been called to the enjoyments of a brighter and happier world.

Died, on the 16th of March, at Paris, the Very Rev. Anthony Garnier, superior general of the Society of St. Sulpitius. See a notice of him, p. 396.

LITERARY NOTICES.

Father Oswald, a genuine Catholic story. Second (stereotype) edition: revised, corrected, and improved. New York: Casserly & Sons. Baltimore: John Murphy. 18mo., pp. 299.

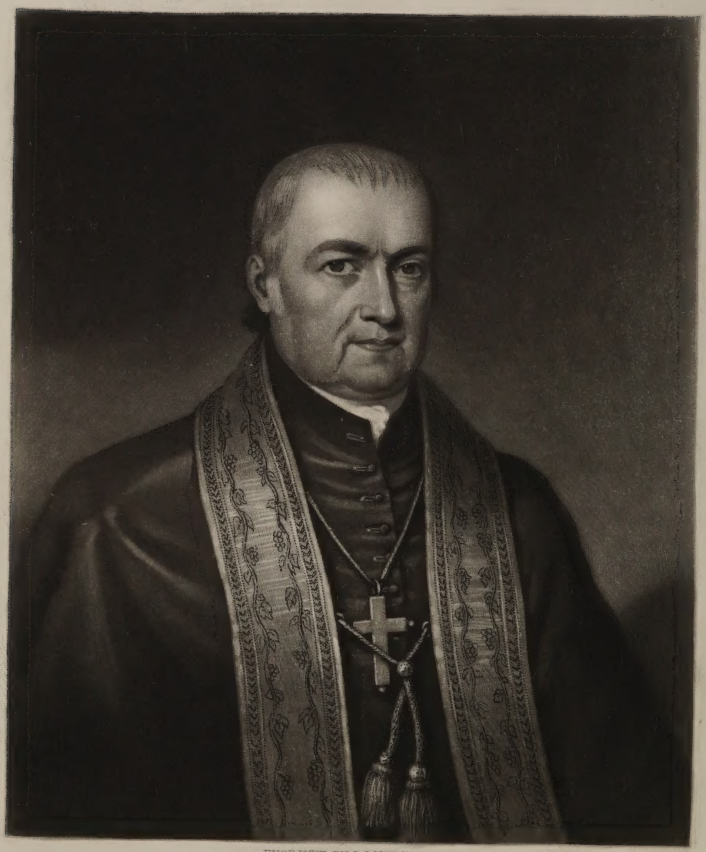
We are glad to perceive that a second edition of this very instructive and entertaining work has been published. The appearance of this edition is a proof that the merits of the volume have been, in some degree at least, appreciated by the Catholic community in this country. We think it can not be too widely circulated among all classes. The late edition has still higher claims upon public patronage than the first, having been issued in a more convenient form, and been carefully revised, corrected, and improved throughout. Not only every page, but every paragraph has undergone a rigid and searching scrutiny; redundancies have been pruned, omissions supplied, and inaccuracies rectified in innumerable instances, and altogether the volume is one of the most useful among our modern books of popular theology.

The Catholic Christian instructed in the Sacraments, Sacrifice, Ceremonies and Observances of the Church, by way of question and answer. By the Most Rev. Dr. Challoner. New York: E. Dunigan. Baltimore: John Murphy. 18mo., pp. 252.

This work is well known in the Catholic world as one of the very best for the succinct and satisfactory explanation of whatever appertains to the practices of the Catholic church. We may merely add that the edition just issued is very neatly executed and very cheap.

The Boston Tablet, a weekly periodical. J. B. Fitzgerald, editor and publisher.

We have already adverted to this new auxiliary to the periodical press, and expressed our gratification at the favorable auspices under which the publication was to be commenced. The appearance of the first and second numbers confirms our expectations of the successful manner in which the *Tablet* will be conducted.



ENGRAVED BY J. SARTAIN.

The Most Rev. James Whitfield.

Fourth Archbishop of Baltimore.

Pub.d by John Murphy Baltimore.

ST. JOHN'S SEMINARY
3 8151 001 25064 3

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON